APR 1 9 1933

The
CHRISTIAN CENTURY
A Journal of Religion

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The Law Lags
By M. V. Atwood

Should the Drys Give Up?
An Editorial

A Technique of Failure
By Katharine Fisher

Is the Negro Trapped?
An Editorial

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In This Issue

M. V. Atwood as editor and publisher of several newspapers in the state of New York has for years shown an unceasing interest in the public effects of various social conventions and procedures. At present a resident of Rochester, Mr. Atwood has unusual opportunity as an executive of a great journalistic enterprise with outlets in many states to observe the actual working, in terms of social results, of the present legal code.

Katharine Moss Fisher about two years ago wrote, anonymously, an article entitled "I Refuse to Entertain Death." Readers of The Christian Century will remember it vividly. The present article obviously has been born out of the same personal experience, for Mrs. Fisher and her husband are still carrying on the fight against the frustrations of disease which occasioned the former article. Mrs. Fisher lives in Phoenix, Ariz.

M. V. Oggel was one of the first American clergymen to grasp the importance of the movement for the outlawry of war, and rendered valiant service in that cause while minister of a Presbyterian church in Chicago. For several years he has been pastor of the First Presbyterian church in Crawfordsville, Ind., the site of Wabash college.

Douglas Clyde Macintosh is, of course, the professor of systematic theology in the Yale divinity school whose contributions to the Conversation About God formed so important a part of that memorable series of articles, and whose experiences with the naturalization laws of the United States are of such vital importance to future American policy.

The Christian Century

April 19, 1933

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Calendar of Coming Events

April 18-20. Advent Christian conference of Massachusetts, Somerville, Mass.

April 18-20. Pacific coast conference of Unitarians, triennial session, San Francisco, Calif.

April 19-23. Iowa conference, Augustana synod (Swedish), Bethlehem church, Red Oak, Iowa.

April 19-21. Commission on evanglism, Federal council of churches, Pittsburgh, Pa.

April 20-24. Illinois conference, Augustana synod (Swedish), Holy Trinity church, Chicago.

April 20-May 24. Missionary conferences addressed by E. Stanley Jones, Sam Higginbottom and others. April 20-21, Brooklyn; April 23-24, Newark and Orange; April 25-26, Trenton; April 27-28, Philadelphia; April 30-May 1, Baltimore; May 2-3, Wilmington; May 4-5, Reading; May 7-8, Harrisburg; May 9-10, Elmira; May 11-12, Binghamton; May 14-15, Albany; May 16-17, Utica; May 18-19, Syracuse; May 21-22, Buffalo; May 23-24, Erie.

April 21-23. State conventions of Y. P. S. C. E. Georgia, at Atlanta; South Carolina, at Florence; South Dakota, at Sioux Falls, April 28, 29, Mississippi, at Jackson. May 1-3, Kentucky, at Paducah. May 5-7, North Dakota, at Jamestown.

April 22. Conference on militant pacifism, Washington, D. C.

April 23. "William the Silent Quadricentennial" at Collegiate Reformed Protestant Dutch church, New York city.

April 24. New York conference, United Lutheran synod of New York, St. Matthew's church, White Plains, N. Y.

April 24, 25. New Jersey conference, United Lutheran synod of New York, Church of the Redeemer, Dumont, N. J.

April 24-May 6. Colorado religious drama tournament, Denver, Colo.

April 25. Semi-annual meeting of the Chicago Congregational association, Pilgrim Congregational church, Oak Park, Ill.

April 25. Women's missionary society, Milwaukee presbytery.

April 25. Kansas synod, United Lutheran church, First English church, Topeka, Kans.

April 25-26. New York state prohibition emergency conference, Syracuse, N. Y.

April 25, 26. Long Island conference, United Lutheran synod of New York, Epiphany church, Hempstead, L. I.

April 25, 26. Annual conference, Lutheran institution workers, Wartburg farm school, Mt. Vernon, N. Y.

April 26-30. New England conference, Augustana synod (Swedish), Augustana church, Cambridge, Mass.

April 27, 28. Annual meeting, Women's Home missionary society, New York East Methodist conference, St. Mark's church, Brooklyn, N. Y.

April 27-28. Annual religious education county officers conference, Lyons, Kansas.

April 30. Luther League day, young people's societies, American Lutheran church, to be observed by 2,000 societies with 90,000 members.

The Christian Century

An Undenominational Journal of Religion

VOLUME L CHICAGO, APRIL 19, 1933 NUMBER 16

EDITORIAL

VON PAPEN'S pilgrimage to Rome to make terms for the German fascist dictatorship with the vatican is one more step toward the integration of Germany, under its new leadership, into a compact cultural unit. The majority of the German people, of course, are not Catholic, but both Hitler and Von Papen are —the latter quite genuinely, the former at least nominally and for whatever political advantage he can derive from that connection. The nazi party has already absorbed virtually the whole right wing. It is waging relentless war on the groups of the left. Elected communist representatives have been jailed, and the socialist party by severing its connection with the Amsterdam international headquarters has ceased to be significant as a factor of opposition. The Catholics constitute the center. If their united support can be secured, the nazi leader will be firmly in the saddle with both feet in the stirrups and a heavy hand on the rein. What he has to offer in exchange for such support is nothing quite so definite as Italian fascism had to offer when it restored the temporal sovereignty of the pope, but it may be enough.

Nazis Seek Vatican Alliance

The Old German God Again

THE OUTCOME of Von Papen's conversations in Rome has not yet been made public. For the present, the significant thing is the evident determination of the dictatorship to recognize religion as one of the factors that are to be considered in welding Germany into a new national unity and especially to recognize the political value of an understanding with that church whose autocratic organization makes it most closely akin to the autocratic state. At the same time there comes word of a "German Christian movement" among the Protestant nazis, which proposes to cut Christianity loose from its Hebrew and Jewish rootage, eliminate the law and the prophets, and substitute the old Teutonic mythology, the hero tales of pre-Christian Germany and the military traditions of more recent years. The German world war "martyrs," two million strong, are to constitute a new order of saints, the personnal of a new mythology, and the inspiration and substance of a new religion. Just how German Protestantism will take this effort to paganize and nationalize religion, remains to be determined. There have already been mild protests and reminders that the chancellor had promised not to interfere with the liberty of the churches. And what effect these proposals will have upon the Catholic alliance is also a question. Perhaps they are not to be taken too seriously or literally, but only as a rhetorical expression of that mystical quality which patriotism is always likely to assume at critical moments.

Beer Is Very Confusing!

THIS matter of the strength of legal beer is very puzzling. When the rumor began to get around that the new brew was too weak, that it was practically nothing but near-beer with a real beer label, the defenders of the new deal in beer protested that this libel was a trick of the drys to diminish the demand. Then came the report of an "institute of brewing technology" that, upon chemical examination, samples of the new beer showed an average alcoholic content of only 2.71 (by weight) and that the palates of experts pronounced them "deficient in body, in zest, in suffigheit." Since *suffigheit* is defined as the quality which makes the drinker desire to drink a second stein immediately after the first, a third immediately after the second, and so on indefinitely, a deficiency at this point is a very serious matter. For purposes of propaganda it has often been affirmed that all that was desired was to reproduce in America the charming old-world custom in accordance with which a music-loving German accompanied by his whole family would spend an eve-

ning in a beer-garden drinking one stein while he listened to three Beethoven symphonies and the Holy Grail music from Parsifal. Beer without *suffigheit* may be all right for the promotion of such a program, but clearly it does not meet the requirements when the object is to raise $150,000,000 of federal revenue. The federal tax is $5 a barrel. The retail price (400 glasses at ten cents) is $40. To get that much revenue the consumers must pay $1,200,000,000 for 12,000,000,000 glasses annually. The lack of *suffigheit* should be corrected at once. But speaking of percentages again, one remembers that the senate decided by a large majority, adopting an English commission's findings, that 3.05 was the largest alcoholic content consistent with sobriety; then yielded to the argument of the house, reinforced by the opinion of the brewing experts, that nothing less than 3.2 was practical to manufacture and that the few drops more or less of alcohol per glass would not make a noticeable difference anyway. And then they turn it out even weaker than the law requires, and the noisy celebrators with every outward sign of appreciation drink enough of it the first night to float a battleship, and four days later the brewing institute reports that "the beers were generally disappointing." All of which is pretty muddled. We hazard the guess that if the old one-half of one per cent beverage had been sold under the name of beer, not one drinker in a hundred would have known the difference.

Another Visit from Mr. MacDonald

BRITAIN'S prime minister, Ramsay MacDonald, is on his way to this country. If more were known as to the invitation on which he comes, the nation might speculate with more profit on the meaning and possible outcome of his visit. Curiously enough, it was announced in London that he had accepted an invitation before anybody in Washington seemed to know that one had been sent. And much hinges on the fact as to whether Mr. Roosevelt extended his invitation after Mr. MacDonald had let it be known he would like one, or whether Mr. Roosevelt made the first move toward bringing the prime minister to these shores. If the first move was Mr. MacDonald's, it is hardly likely that the visit is primarily concerned with economic issues. Economics is not Mr. MacDonald's forte; in his own government he remains prudently silent when matters of trade and finance are under discussion. Moreover, the whole world has been given to know, in the last few weeks, that Mr. MacDonald's present concern is the imminence of European war. But if Mr. MacDonald is really coming at the request of Mr. Roosevelt, then it is quite likely that questions of international trade recovery will be to the forefront. At least, those are the international questions which seem principally to concern the President at this juncture; those are certainly the questions regarding which he has sought interviews with representatives of other nations. So far as Britain is concerned, it should not be forgotten that June 15 is less than two months distant. And unless the temper of the MacDonald government, as revealed by its chancellor of the exchequer, has greatly changed, there must either be some sort of new deal arranged between the two countries before then, or a break as unfortunate as has occurred in the case of France will be threatened.

Other Visitors in The Offing

WHATEVER the facts concerning the genesis of the MacDonald visit, Mr. Roosevelt has taken advantage of the opening afforded by the coming of the British representative to project the most ambitious, and most difficult, series of international negotiations undertaken by an American government since 1922. Invitations have been dispatched to eight other nations—France, Italy, Germany, China, Japan, Argentina, Brazil and Chile—to send their representatives to Washington, and soon a stream of important visitors will be flowing through the White House. Put as simply as possible, what Mr. Roosevelt seems to be trying to do by this method is either to line up in advance a series of pledges to certain proposals which shall insure later success for the projected world economic conference or to provide an alternative course of action in case that conference proves to be still-born. And the negotiations, in essence, seem likely to take this form: Mr. Roosevelt will offer a composition on war debts (in the case of European nations) and commercial debts (in the case of South American and oriental nations) plus tariff lowering in return for tariff lowering abroad and an end to the special trade strangulation measures which have been so widely adopted during the last three years. Obvious as is the need for a restoration of foreign markets for American products, and a general revival of international trade, the President can count on general public approval of his course. Two things, however, must be said about it. First, the method of building up an international economic agreement by passing from one debtor to the next, instead of resorting to a general conference, is the most difficult there is. Second, as long as Russia remains out, the picture is incomplete in vital respects.

Mr. President: Don't Forget Disarmament!

ONE WORD has been little heard in the discussion stirred up by the announcement of the coming influx of negotiators to Washington. That is the word "disarmament." Debts; tariffs; money—these and similar words beloved of the little group of economic liberals who surround the President are heard incessantly. Why not disarmament? The

omission of that word—if it is omitted—will prove more than a disappointment to a large part of the nation. It will prove a tragedy to the very ends that Mr. Roosevelt has in view. These ends, we take it, are the rescuing of the nations from bankruptcy and the restoration of something approximating normal working and living conditions to the people of the United States, and to the people of other states along with them. But if there is anything clear in the present international outlook it is this—that unless the present folly of re-armament is exorcised the world will again plunge into gigantic war. Just how rapidly Europe has been slipping toward war has been indicated by the frantic intervention recently undertaken by Mr. MacDonald at Paris, Geneva and Rome. But the final outcome of that intervention, outside of the shock administered to the complacent, has been a deepening of suspicions, a growth of fear, and a further blow to any hope of achievement by the Geneva disarmament conference. If no disarmament, war! But if war, all the economic schemes that Mr. Roosevelt can evolve will be worth nothing to bring back prosperity to the nations. Mr. MacDonald's ill-starred trip to Rome has shown that the United States is the only nation that still has a chance to force disarmament on these mutually (and naturally) fear-obsessed nations of Europe. Perhaps the United States cannot do it. But at least, Mr. President, do not fail to try!

Henry van Dyke, Doctor Of Letters and Life

HENRY VAN DYKE, who has just died at his home in Princeton at the age of eighty-one, was a many-sided man. As preacher and theologian he will long be remembered for his ministry at the Brick church on Fifth avenue, New York, and for his Yale lectures published as "The Gospel for an Age of Doubt." A lady who came late to his crowded church was offered a seat on the pulpit steps. "But won't I be conspicuous?" "Madam," said the usher, "when Dr. van Dyke preaches, nobody is conspicuous." He was a poet and essayist of distinction. He was a fisherman who made of angling not merely a sport but a branch of art and a quest of beauty. He was as congenially at home as a diplomat representing his country at the capital of Holland as he was casting flies for salmon on the streams of Quebec and Norway. "Fisherman's Luck" and "Little Rivers" contain the best of his writing in the field that these titles suggest. But his sympathetic understanding of nature and the wholesome quality of his religious feeling fitted him also for the writing of "Out of Doors in the Holy Land." His capacity for imaginative writing in the field of religion is exhibited at its best in two enduring classics, "The Other Wise Man" and "The Lost Word." He was a student of English literature and the author of one of the best books interpretative of Tennyson, but it was perhaps the quality of his own writing rather than his knowledge of other people's that won him the professorship at Princeton which he occupied for several years. These varied activities, together with the gusto that he put into them and the joy that he drew from them, and his capacity for making fine friendships with men of many stations, confirm his title to be considered as an eminent connoisseur and practitioner of the art of good living.

A Footnote on Mr. Sinclair's Book About Mr. Fox

THE BOOK by Upton Sinclair on the debacle of the film empire built up by William Fox ("Upton Sinclair Presents William Fox," reviewed in our issue of April 5) is beginning to attract the national attention that it deserves. But it seems to us that there is one oversight to be found in most of the references to the book. This is to be found in the complete lack of reference to the manner in which Mr. Fox turned his vast newsreel distribution (Fox Movietone) into a propaganda agency for the republican ticket in the campaign of 1928. So far as we have seen, Harrison's Reports, weekly of the independent exhibitors, is the only publication that has called attention to this revealing episode in Mr. Fox's story. Mr. Fox tells with pride of the way in which he went to Mr. Hoover, the republican nominee in 1928, and put the resources of his newsreels at his disposal for partisan purposes. He believes that, because of this extraordinary gift, Mr. Hoover later tried to befriend him when he was in the White House and Mr. Fox was in hot water, both in Wall street and with the department of justice. Mr. Fox boasts that in this manner unsuspected propaganda on behalf of Mr. Hoover's candidacy was spread before ten million citizens: Harrison's Reports points out that only a few of these were patrons of theaters owned by Mr. Fox. Here, in other words, is a moving picture magnate priding himself regarding the part which he played in putting over partisan propaganda on the public. If you read the story, just as Mr. Fox tells it, you will find it hard to watch your next newsreel, with its battleship maneuvers and its quick-stepping marines anl its foaming brew, without asking, Who and what is behind all this?

A Race with Farmer Radicalism

MUCH MORE than appears on the surface is to be read into the meeting of midwestern governors held in Chicago last week, with its subsequent appeal to President Roosevelt for quick action on farm relief. These state executives came together, at the call of the governor of Wisconsin, because of their belief that they are in a race against time, with a staggering explosion of farmer radicalism impending if they lose their race. As was pointed out in these pages last week, the farm relief program now being debated in the senate involves a race against

time. If the law is not enacted before the spring planting is done, its proposals for crop limitation and leasing of lands taken out of production will have no practical effect before 1934. The race in which the midwestern governors feel themselves engaged is not against the sun, but against the tempers of men. There is, it must be said, little real enthusiasm for the farm bills pending at Washington. Conservative quarters, such as the agricultural colleges, and radical groups, such as the Farmers' Holiday organization, alike confess their skepticism. There has been a general readiness, however, to hold off action long enough to give the national government a chance to see what it can do. This armistice period, or whatever it may be called, seems now to be coming to an end. Certain of the more radical farmers' bodies have already proclaimed a resumption of direct action on May 13. If they can be persuaded—as it is to be hoped they can be—to postpone that date still further, it is nevertheless clear that they cannot be persuaded to postpone for any lengthy period. They are convinced that nothing commensurate with the farming crisis will be done until the farmer takes direct action at the point where he holds economic control, i. e., at the place and moment that his produce goes out the farmyard gate. A great many more farmers are ready to join in this sort of strike now than were ready a year ago. How many, no man knows. But the midwestern governors feel the situation to be serious enough to demand quick and drastic action on the part of the federal government, if trouble is to be headed off.

Should the Drys Give Up?

IT IS CLEAR by now that public opinion, over large sections of the nation, is overwhelmingly determined upon a change in the present method of dealing with the liquor traffic. The purpose common to this changed opinion is that the eighteenth amendment prohibiting all traffic in liquor shall be repealed. The two political parties in the recent presidential campaign were united on this single point. Several states—nine, to be exact—have recently repealed their laws providing concurrent enforcement of federal prohibition. Congress, by large majorities in both houses, has submitted to the states a resolution for the repeal of the eighteenth amendment, which at this writing has received overwhelming popular approval in two states—Wisconsin and Michigan. The Volstead law has been modified so as to permit the manufacture and sale of beer and wine of three-point-two alcoholic content and the traffic in this liquor is now a fact in those states whose laws do not prohibit it. The tendency will be for certain of the other states to modify their laws so as to allow the traffic in beer and wine.

It looks bad for the dry cause. The situation is stacked against it. The taxing units of government, from the federal top to the municipal bottom, all need money, need it desperately. The revenue producing possibilities of liquor, cut off with national prohibition, have been used as a conclusive argument for both modifying prohibition and abandoning it. The people and their legislators are in no mood to consider the full economic implications of the return of liquor—they can see only the fact that legalized liquor will bring a certain amount of money into the empty treasuries of city, state and federal governments. In our present extremity this fact seems to be sufficiently important to be decisive.

As to the return of beer, the drys, under present conditions, have no need to be seriously excited. It is clearly a nullification of the constitution and probably will be declared by the supreme court to be so. But even if the court holds it not to be so, no irretrievable or permanent loss has been sustained by the present legalization of beer. It will either prove to be an act of prudential indulgence, or if its effects are too noisome, it can be repealed by congress. The drys can afford to take an attitude of watchful waiting in regard to the new beer.

The vital issue in the present situation is that of the repeal of the eighteenth amendment by the states. With that repeal there goes the whole gain of two generations of public education as to the anti-social character of the liquor traffic. The essence of the achievement of federal prohibition was not the eighteenth amendment; it was the recognition in law of the responsibility of the federal government to deal with the traffic. The embodiment of this federal authority and responsibility in an amendment to the constitution was a matter of method. It was an unwise method. If it were to be done over again many drys would now oppose the writing of prohibition into the organic law of the land. They would be content with statutory prohibition.

Indeed, it seems to be clear that the anti-liquor movement overleaped itself when it put prohibition into the constitution. For years The Christian Century has been seeking for a juridical justification of this action, but from none of the amendment's most competent advocates and defenders have we been able to secure an apologetic for such a constitutional provision. From the beginning, it has impressed many sincere drys as a dubious procedure, and their doubts have grown into a distinct conviction with the progress of events. It has seemed undemocratic, an unfair taking advantage of our constitutional system to crystalize a social policy into a form which would put it beyond reach of change by a changed public sentiment. That is not democracy. Nor is it congruous with the spirit of the constitution.

The anti-liquor movement went too far. It was determined to annihilate the liquor traffic. To do so it conceived the idea of constitutional prohibition by which it would not only annihilate the traffic but so cripple the democratic process that majority rule could not later operate to bring the traffic back to life. Three-fourths of the states must favor it if

that is to be accomplished. The dry public opinion of 1917 and 1918 undertook to decide the liquor question not for its own time alone but for all time. It was a mistake to try to fasten its decision on such a matter upon the public opinion of the future. If the public opinion of the future favors liquor, it should be allowed to have it; all we will do is to register the public opinion of the present against the liquor traffic —that would have been the true democratic course for the dry movement to take.

The drys failed to discriminate between two things that ought then to have been distinguished, and must now be distinguished. These two things are constitutional prohibition and federal prohibition. They are not identical. Federal prohibition is not dependent upon constitutional prohibition. What the drys wanted was federal prohibition. To secure it they did not need constitutional prohibition. What was needed, however, was that the constitution should empower congress to impose federal prohibition if congress was disposed to do so. It was necessary, therefore, that an amendment to the constitution should be passed giving congress power to deal with the liquor traffic, either by prohibiting, or licensing, or regulating it in any manner deemed wise, or by leaving it to the states to handle as they would. The drys, however, were not content to leave the question to be decided by changeable public opinion: it must be decided once for all, and the decision must be deposited in the inaccessible crypt of the constitution itself.

The unwisdom of this course is apparent today. Democracy has reacted in resentment at what it feels to have been a highhanded removal of a social issue from the reach of majority opinion. This natural resentment goes farther to explain the intensity and persistence of the opposition than the drys until now have been willing to admit. The time has come to admit the mistake. Only by admitting the mistake in method is there any hope of salvaging any of the gain involved in the great achievement of fourteen years ago. The essential gain was not the achievement of constitutional prohibition but the achievement of federal prohibition. And the achievement of federal prohibition was made possible by the recognition of the liquor problem as essentially a federal responsibility.

How can the essential and reasonable values of this achievement be conserved? They can be conserved only by defeating the naked repeal of the eighteenth amendment. This is an unhappy and embarrassing course. It involves the temporary blocking of the repeal movement by a minority of the states. Thirteen states can prevent repeal. Those thirteen states are, as the wet leaders themselves concede, a genuine possibility. The drys concede that a majority of the states will vote to ratify the repeal. How then can they justify a vigorous fight in a minority of the states to block the will of a majority of the states? They can justify it only on the ground that the form in which repeal has been put before the nation is such that the actual will of the majority will not be registered. And they can justly use their constitutional right to block ratification until a repeal measure is put before the states that will evoke an expression of the actual will of the majority.

As we said in these pages last week, we have no part or lot with those drys who would encourage thirteen states to hold stubbornly to the eighteenth amendment against the will of thirty-five states. The spirit involved in such a position is undemocratic, immoral and tyrannous. Moreover it would be futile. The law would simply be nullified in practice.

Thirteen states cannot dictate to the nation.

But thirteen states can save the nation!

They can save the nation from the results of the hypocrisy and blind partisanship of a pusillanimous congress. Congress and the present administration gave the naked repeal measure to the states not in the spirit of constructive statesmanship but in order to get rid of the unwelcome burden of dealing with the problem in a statesmanlike manner. Washington wished to wash its hands of the liquor question. Therefore it offered no substitute for the eighteenth amendment, but put the question of repeal to a categorical yes or no vote. The ratification of repeal in this naked form means not only the canceling of constitutional prohibition, but the cancellation of the authority of the federal government to have anything to say about the liquor traffic, except in the levying of excise taxes.

It is no partisan bias that prompts us to say that such an outcome will not reflect the will of a majority of the American people or of the states of the union. And it is no legalistic fanaticism that prompts us to sound a clarion call to the citizenship of the nation to take full advantage of its constitutional right to block the present proposal for repeal and hold the line until congress resubmits the question in a form designed to elicit an expression of the actual will of the people.

There are numerous formulas under which the eighteenth amendment can be repealed by substitution. None of these has been given any genuine consideration by congress. It is not to our purpose to discuss them here. But they all have this element in common, namely, that the *national* character of the liquor traffic is recognized and *federal* responsibility for dealing with it is authorized. Until a substitute amendment embodying this grant of power to congress to deal with the liquor traffic is submitted to the states, we hold that if as many as thirteen states refuse to ratify the present repeal measure they will be rendering a service to the nation which the majority of the nation desires to have rendered.

Blocked by thirteen or more states, a condition will then obtain which can be resolved by a fair facing of the liquor question on the part of congress and the President. It has not been faced. It has been got rid of in the easiest way. The consequences in our social order have been perversely ignored by submitting the present repeal proposal—ignored by the President, by congress, and now ignored by the electorate as it votes state by state. These consequences

—which will flow from the complete withdrawal of federal responsibility and power over a national traffic, such as the liquor business is—must be brought to the attention and conscience of the people of the states.

The leadership for this last trench defense of the achievement of two generations of temperance labor must be furnished by the states themselves. None of the dry organizations is competent to provide it. It must arise spontaneously. And it must arise quickly. There is only one source in which it can arise spontaneously and quickly, and that is the Christian church. This is a moment in which to light a fire in every Christian pulpit which shall burn with intense heat until the battle is lost or won. In every state conferences of social, political and churchly leaders should be held at once to organize for defeating repeal.

It may be necessary in many cases to go over the heads of the existing dry organizations. There should be no squeamishness on that point. Win or lose, these dry organizations are in for a complete overhauling as soon as this campaign is over. The hour for action is here. The people must be brought pointedly to consider the real issue. It is not the eighteenth amendment. We can afford to let that go. It is federal responsibility. That we must not let go. The eighteenth amendment must not be repealed until congress submits a substitute containing at least a grant of power to the federal government to deal with the liquor traffic. Every state that so registers its will renders thereby a service which the whole nation, including millions who now vote blindly and resentfully against the eighteenth amendment, will ever hold in grateful remembrance.

Is the Negro in a Trap?

AFTER twenty hours of deliberation the Alabama jury sitting on the first of the Scottsboro cases to be re-tried brought in a verdict of guilty. The verdict carried a jury vote in favor of death. It is expected that the state will now press for quick trials of the other six defendants. Since the cases are identical, it is impossible to hope for different verdicts. These Negro boys will again be sentenced to die for an alleged attack upon two white girls, one of whom now denies that any such attack occurred. The verdict will not be well received in the north. This attitude on the part of the north will be hotly resented in the south. There is, therefore, every chance that the grave issues involved may be lost sight of in a flurry of mutual sectional recrimination.

By this time the Scottsboro case (or cases, to be precise, since the boys are now being tried separately) is so well known to our readers that its details need not be recounted again. The United States supreme court held, in a 7-to-2 verdict rendered last November, that the young Negroes accused of raping the two girls whom they found bumming their way with a crowd of white boys from their Alabama mill town to Chattanooga and back, had not had a fair trial. The consequent re-trial—in the case of the first defendant—hinged on the testimony of the girls. This was absolutely contradictory. Although both agreed that they were together during the period when the attack was alleged to have taken place, one denied and the other affirmed the actuality of the incident. If ever a condition of "reasonable doubt" can arise it would seem to be under such a confusion in vital testimony, yet the jury is reported to have reached its verdict immediately and to have been delayed only in fixing the punishment.

There are reasons to believe that another appeal to the supreme court may lead to another intervention. The establishment, by the defense, of the exclusion of Negroes from juries in Morgan county, Alabama, where the re-trials are being held under change of venue, would seem to lay the proceedings open to the same criticism on which the supreme court set aside the former verdict. And the atmosphere surrounding the trial seems to have been as surcharged with popular passion as when the original trials were held in Scottsboro. Even the judge at Decatur, whose attempt to conduct a fair trial was notable, felt forced to refer from the bench to rumors of mob action against the defendants and their counsel. The Christian Century has already received several letters from various parts of the south expressing the opinion that, had the verdict been other than it was, there would have been some sort of popular outbreak.

It is good to feel that the final hope for these young Negroes is not lost with the verdict of this rural Alabama jury. But to those who study the Scottsboro cases as parts of the most baffling social problem in American life, a problem that is growing more dangerous every year, there is slight comfort in the possibility of another reversal by the supreme court. Undoubtedly the general feeling in Alabama —and throughout the south—is that the Decatur trial is significant, not because of its outcome, but because of its demonstration of the lengths to which the state would go (under pressure) to grant a Negro the benefit of the forms of the law. The tendency is now to turn to the rest of the nation—and to Negroes everywhere—and say, "What more could be done to insure due process of law?" Too few will be those who sense even faintly the despair in the Negro heart at the growing conviction that what this Decatur trial *really* signifies is, that whatever the forms observed, the fate of the Negro turns out to be unchanged.

We are in no mood to upbraid the state of Alabama, or the south in general, over the Decatur verdict. To tell the truth, we have too keen a sense of the part which the accidents of geography have played in this whole matter of the place of the Negro in American life to feel like casting any stones from a northern vantage point. Recent Negro migrations

to northern cities—now largely suspended on account of the economic stagnation—have indicated that, when the color question becomes a sizeable one in the north, the Negro can count on little more security or justice than in the south. But the Decatur verdict, and what has gone with it, has revealed once more a condition within the nation of terrible menace. As such, it must be faced with frankness.

The simple fact which whites, in considering the national color problem, fail sufficiently to take into account is this: One-tenth of our American population lives constantly under a sense of jeopardy. It believes that it is trapped. It feels no more certain of justice, opportunity, fair dealing than an animal at the mercy of an irresponsible hunter. A life of rectitude may lead to a measure of community approbation; it may just as well lead to death at the hands of some irresponsible mob. Booker T. Washington was almost beaten to death for the crime of looking at the names on an apartment house mailbox. (That, be it noted, happened in New York city!) To the accustomed disabilities of the poor, the Negroes must add the handicaps imposed by terrific race prejudice. It is still cause for national notice when the conditions of segregation and discrimination which these causes produce are, even momentarily, transcended.

For seventy years the Negro in America has been under various sorts of pressure toward a higher standard of living. No more heroic chapter stands in the national record than the story of his climb. And many of the noblest names in the story are the names of whites. But always the Negro has remained at the mercy of the mob—in Chicago as much as in the south. And that has meant not only jeopardy of life (that, thank God, is growing less as the years pass!) but jeopardy of occupation, jeopardy of residence, jeopardy of opportunity for children, jeopardy in court. (It would be revealing to discover, over a ten-year period, how large a proportion of the persons actually executed in northern prisons are friendless Negroes.) No white man can fully enter into this black man's world of jeopardy. But no white man with social imagination can fail to understand, at least dimly, how insecure it renders the future of American life. One American in every ten living under the tension produced by this ceaselessly gnawing fear!

To meet the Negro's need there have, in three stages, arisen three types of leadership. There was the leadership of philanthropic whites who, frequently at the cost of social ostracism, took up the black man's cause in the days following emancipation. Then came the leadership of the Booker T. Washington school, a Negro leadership which believed that, by sedulously avoiding conflict with white prejudice and gathering together an economic stake, the Negro would finally win sufficient approbation to lead to his being granted at least peace and opportunity by the whites. Latterly, however, there has emerged a more radical type of leadership, dating from the rise of Dr. DuBois, proclaiming itself disillusioned as to the readiness of the white man to do justice until the Negro organizes to demand and compel justice. It is this new leadership, intensely scornful of what it calls the "Uncle Tom" sort of Negro who is obsequient in the white's presence, that has set rumbling deep undertones of anger and desperation in American Negro life since the war. Today, even Dr. DuBois is on the edge of being displaced by a still more radical leadership within his race.

The Caucasians in the south who have become so aroused over the Scottsboro cases have been right in seeing, behind the trial of these friendless boys, something of deeper meaning. By a strange quirk of fate, these heedless, moronic young drifters became the pawns over which a struggle was precipitated within the Negro community. It was a struggle between the championship of the race represented by Dr. DuBois and the National association for the advancement of colored people (a leadership which most whites still regard as ultra-radical) and the leadership of the left-wing group which insists that the color problem is a part of the Marxian class war, and that the Negro can attain security only by enlisting in that war on the side of social revolution. The latter group won out; the Decatur trial was not fought by the N. A. A. C. P., but by the International Labor defense, a communist organization.

Faced by this unexpected issue, the whites in the south, with few exceptions, swung into line at the sounding of battlecries born of their own prejudices. The strategy of the case on one side called for a class solidarity; very well, there appeared an equal class solidarity on the other side. White womanhood must be protected. (The slogan lost none of its effectiveness despite the circumstances of the case.) Outside intervention—especially northern intervention—in a southern matter must be resented. Americanism must withstand the red menace. The prosecuting attorney even called upon the jury to hang the accused as a rebuke to the machinations of "Jew money."

That latter note in the prosecutor's speech is worth pondering in these days when so much indignation is being registered in the United States over the anti-Semitism of Adolf Hitler. We have no doubt but that Hitler and his nazis will do incalculable harm to Germany if they continue in their course. But it is by no means sure that the open and calculated brutality of their program will do more harm to Germany, in the long run, than will the hypocrisy and callousness of our Nordics to America. Hitler is blasted by our scorn for putting under jeopardy less than one per cent of the people of Germany; it is to force back the advancing claims of a tenth of the people of the United States that the racial, sectional and social prejudices of the whites are mobilized in such eventualities as this Scottsboro affair.

But to return to the main issue, the principal national significance of these Decatur trials is going to be the increase in the Negro's sense of desperation.

What the Negro will see is not the carefully observed forms of the law; what he will see is the (to him) foreordained verdict. His is becoming the psychology of the trapped. Most of the south—no, we believe that truth compels it to be said that most of the whites of the nation—when confronted with the desperation of the trapped turn instinctively to the tightening of the trap. A few, such as the noble men and women who are working in the interracial commissions of the south, are aware of the future tragedy implicit in that course. They would take down bars; they would, by insuring security and opportunity, strike at the source of the Negro's desperation. But they are so few in relation to the mass, and the progress that they make is so slow! Meanwhile there has definitely come into the picture this new, revolutionary element which is hastening both sides, white and black, toward catastrophe.

It is a time for great searching of heart on the part of the Christian churches. The mass of the Negroes is still touched by the influence of the churches as by no other influence. In the south, at least, the same thing is true for the mass of the whites. Ideally, the churches stand for the things which the Negro feels he is denied; the lack of which constitute the trap in which he is caught. Are the churches really, genuinely, in their vitals concerned about this? Here comes the prophet of the class war; he is concerned. Say what you will about his motives, his methods, and the outcome if his message is accepted. The fact remains that he has used the Decatur trial, and he will use a hundred other episodes, to prove that he is interested in the fate of the black man in the trap, that he can show the black man how to get out of the trap, that he will risk his own future to help the black man get out of the trap. In all honesty, are the churches ready to meet that challenge?

Dream Parsons

EDITOR THE CHRISTIAN CENTURY:

SIR: If the bachelor Charles Lamb could enjoy "dream children" in his reveries, why should not your preacher friends organize an "Association of Poetic Parsons Incorporated" with themselves as charter members, and with Mondays as the time of meeting? Do you know, Mr. Editor, there would be such a diversity among the gathering that the danger of talking shop would be reduced to a minimum. Let there be no age limit, and even the liability to an occupational disease would be small.

Even in such a membership there would be some of Milton's "Blind mouths that scarce themselves know how to hold a sheephook," but, by and large, there would be a congenial crowd. It would include Goldsmith's clergyman,

> a man he was to all the country dear
> and passing rich on forty pounds a year

and contact with him whom the poet called the "reverend champion" would be a real tonic for an exploded shell on the morning after Sunday. Then comes Wordsworth's creation in his "Excursion," whose "calm delights of unambitious piety" with "learning's solid dignity" would charm us. The two parsons in Tennyson's "Northern Farmer" swell the glorious company. Of these we know that one reads "wonn sarmin a weeak" and seemed to a parishoner "like a buzzard-clock ower my 'ead," while the other came to the parish with a heavy 'varsity debt but "'e married fur luvv." Even Browning's preacher in "Christmas Eve," who hugged the book of books to pieces, and handled it with fine irreverence, might prove to be a decent fellow when he is better known.

There would be some difficulty, Mr. Editor, in adjusting Longfellow's parson:

> a man austere
> The instinct of whose nature was to kill;
> The wrath of God he preached from year to year,
> And read, with fervor, Edwards on the Will!

but he could be doubled up with Whittier's "preacher" whose zeal was such "that man was nothing since God was all." However I have a hunch that, if John Masefield would allow his jolly parson to leave the Chaucerian crowd in "Reynard the Fox" and join our imaginary organization, he would relax their brows and furnish real re-creation. His record is that he keeps no Lent to make him meager and doesn't talk of churchyard worms. In any case, during these days, which are anticipating any future judgment day, there should be a union for those who are toiling under heavy strain for the spiritually indispensable bread of life.

Yours for the association,

QUINTUS QUIZ.

Thy Nearness

O MIGHT beyond the utmost suns and stars
That fixed their orbits and majestic pace,
O Core of life and light, there are no bars
For all the veil of blue before Thy face,
To separate Thee from my yearning heart;
I feel how near to me, how near Thou art!

I hear Thy sacred heartbeat in the rain
Whose rhythm summons life within the sod;
I hear Thy footsteps on the earth again
In blessed winds that waft the Spring, O God;
I mark in every sunrise on the land
The golden benediction of Thy hand.

And when my wells of hope and strength run dry,
O deep exhaustless Source, I call on Thee,
And feel the Living Waters surge close by
That flow to fill my empty wells for me.
I pray to One beyond the farthest sphere,
And He who answers is so near, so near!

ADELAIDE LOVE.

The Law Lags Behind

By M. V. Atwood

OF THOSE callings which Webster so quaintly calls "the three professions, or the learned professions," theology and medicine appear to be becoming increasingly social in their point of view and practice. The law, on the other hand, has shown scarcely a glimmering of social consciousness.

The law still remains the most sturdy of all sturdy individualists. The lawyer's first, and often seemingly his only, loyalty is to his client. Theoretically, the lawyer is a part of the court in which he tries his cases. Practically, he is wholly the advocate of the client to whom he has sold his services, and little concerned with the social consequences of a victory for his client. He honestly believes he is duty-bound to exercise every technicality of the law to which he can turn his hand and legal mind to win his case. In view of the prevalence of perjury, too often the attorney must believe that his duty to win for his client is so great that the end justifies the means. Magistrate J. E. Corrigan of New York city stated that perjury was committed in 90 per cent of all criminal cases tried in the city's courts.

Darrow on Lawyers

Perhaps here is a good place to quote a great lawyer, one of the few who can be said to have some social consciousness. Only the other day Clarence Darrow was reported as saying in an address in Chicago that "the trouble with law and government is lawyers. They are interested in preserving the past. There is nothing sacred to them unless it has existed before. They are against anything new." It is possible that Mr. Darrow here suggests what is at the heart of the difficulty—the lawyer's reverence for the law as an institution. He looks upon it as an end in itself instead of a means toward an end! If the law or society must suffer, then it is too bad for society.

A typical example of this attitude is related by Alice Hamilton, M. D., at one time a resident of Hull house, Chicago. It was found that certain druggists were selling cocaine to schoolboys. This was illegal. But sale of other similar narcotics, such as eucaine, was not specifically forbidden. It did not take druggists and lawyers long to discover the loopholes this offered. "Now here was surely a situation for the legal profession to consider and correct," wrote Dr. Hamilton (in Harper's, October, 1931), "since the law was manifestly imperfect. But was it so recognized? Not for a moment. All that the legal men did was to sit in judgment on our cases, defend or prosecute them according to which side approached them first, and pass on the orthodoxy of the law."

A friend of mine waxed indignant last fall when, in a New England state, one of the political parties in a small town dug up, to its advantage, an old ordinance which forbade the franchise to any person who had accepted poor relief. This friend protested to a lawyer who has, in non-legal matters, a keen sense of honesty and fair play. The lawyer's reply to my indignant friend was, "Well, it's the law, isn't it?"

Leaders of the Profession

Obviously in criticizing the legal profession for lagging behind the other professions in social mindedness, it would be unfair to cite the Abe Hummels and the attorneys for the Al Capones. The case against the law may well—indeed, best—stand on the testimony of the careers and practices of some of its greatest and most able exponents, men whose devotion to the public welfare—outside their profession—has been marked. They offer striking and convincing evidence of the way the lawyer lives his life in two compartments. In one, dwells the personally honest, patriotic, humanitarian citizen. In the other, the shrewd and wily lawyer, ready to sell his services and his skill to the highest bidder—a service and a skill which, once sold, immediately divorce themselves from the personality of the other half of the Jekyll-Hyde combination. And with the divorce often goes all sense of proportion, of realism, of sincerity.

The name of Charles Evans Hughes would be placed close to the top of the distinguished lawyers of the United States and of the world. Mr. Hughes has been an active churchman. As a young man he acquired a reputation as a reformer. His disclosure of the rotten state of the life insurance business was a service of which any man might be proud. More than that, in his anti-racetrack gambling crusade as governor of New York, he roused the people of the state as they have never since been aroused on a moral issue. But when he returned to private practice he devoted his great talents and energies to corporation law, with seemingly little regard for the social implications of cases handled. When he was named, the second time, to the supreme court of the United States by President Hoover, many of these corporation cases came up to plague him.

Mr. Hughes as Advocate

Bitingly did William Floyd's Arbitrator for March, 1930, comment on his appointment by saying that "the people will have to submit their cases against corporations to a judge who has consistently construed the constitution to favor big business." It continued:

"Mr. Hughes defended the profiteering of the American Woolen company; he defended Truman H. Newberry, convicted of corrupt practices, on the ground that the federal government was without power to protect itself against corruption by a nom-

inee to the senate; he approved the decision that the Baltimore traction company was justified in increasing fares because it earned only 6.26 per cent on its capital which included a $5,000,000 franchise granted it by the people; he accepted $75,000 as fee from the Interborough rapid transit company in its fight to raise the fares on the New York subway; he contended that the government had no power to control the great oil companies that he represented; he was counsel for the profiteering meat packers; he contended that the senate had no right to investigate any activities of the treasury department; he said that after a license had been granted to a radio company it acquired a vested right in perpetuity; he appeared for the American Jersey Pottery company when convicted of violating the anti-trust law, and for the American Malleable Castings iron company when charged with violating that law."

Still another commentator—himself a lawyer, by the way—in referring to Mr. Hughes' corporation practice reminds me that in acting as counsel for the Interborough in its efforts to break its subway contract with the city of New York, he was fighting to break a contract which had been made during his incumbency of the governor's chair at Albany. Again, there is the case of the Fox Film corporation. For the part played by Mr. Hughes in what promises to become a scandal of high finance long remembered, the reader may be referred to the recently published book, "Upton Sinclair Presents William Fox."

Newton D. Baker, the Lawyer

Not many notches in public esteem below the name of Mr. Hughes should go that of Newton D. Baker. No man came out of the world war with a more honorable record. Never was there a breath of suspicion on his term as secretary of war. Nevertheless, Mr. Baker's professional record is no different from other lawyers'.

'Way back at the beginning of the century, with Mayor Tom L. Johnson, he was a crusader in a ten-year fight against the Cleveland street car interests. He also began an agitation for a municipal light plant to sell current for three cents instead of the usual ten cents and up. Yet in 1931 we find Mr. Baker accepting the position of counsel for the power interests in the New River case in which the destruction of the federal water power act was sought. Of the federal power commission the first chairman had been—Newton D. Baker! The case was brought by the Appalachian Electric Power company of Virginia. It is too involved to detail here. Sufficient for our purpose is it to relate that this corporation was a subsidiary, once removed, of the Electric Bond and Share company, in which the federal trade commission has found nearly 400 millions of inflated securities. The day before Appalachian Electric Power came into being, on the books certain plants were valued at more than 72 million dollars. One day later these same plants were being carried at more than 139 millions, an increase overnight of some 66 million dollars! This was before Mr. Baker became counsel, but it shows the kind of predatory organization with which he allied himself.

When the case finally came up for trial, Huston Thompson of Chicago, attorney for the power commission, recalled that Mr. Baker as secretary of war had helped draw the act he was attacking.

"I am sorry," said Mr. Thompson, "to see the eminent counsel denying the paternity of this act." And one newspaper account added: "Judge Way here caused a chuckle by saying to Mr. Baker that this matter 'was getting into your private life.' Baker then challenged Thompson to show that he, Baker, had supported the constitutionality of the act and Thompson complied by reading Baker's testimony before committee."

Mr. Tuttle Defends

Charles H. Tuttle, who resigned as United States district attorney to run for the governorship of New York, is a distinguished layman of the Episcopal church. He has been chairman of the board of religious education of the Greater New York federation of churches. He has been a member of the board of trustees of the College of the City of New York, of the National Crime commission and of the executive committee of the New York State Reorganization commission.

Not long ago Mr. Tuttle defended United States Senator James J. Davis on a charge of conspiracy to conduct an interstate lottery for the benefit of the Loyal Order of Moose, of which he was director general. His defense, as one newswriter (in Time) put it, was "that although almost every other Moose in the country was aware of the lottery, Moose Davis was in total ignorance." And this despite the fact he attended a banquet at which he presented lottery profits to the order, and that lottery tickets were shown to have reached his Pittsburgh office!

The Associated Press quoted Attorney Tuttle as saying in his defense:

"On the last analysis, he (Davis) is charged with having in some way put through a project by measures the district attorney chooses to call lottery tickets. . . . We deny the plan of the charity ball was a lottery. We deny Davis participated in it. And in the fourth place, we deny he got a penny out of it."

The Jury Smiles

The writer of the dispatch is perhaps to be forgiven for having departed from strict objectivity—if he did—in recording one incident. When Mr. Tuttle described a boat trip on which one of the drawings had been held as only a little jaunt of a "group of distinguished citizens," there "were smiles at the counsel table and in the jury box," said the reporter.

It would seem that Mr. Tuttle may be learning at first hand the grim truth of a paragraph he wrote in the Century Magazine in March, 1927: ". . . it

is unfortunately true that there are members of the bar who prefer victory to truth. When justice becomes a game, it is difficult not to join in with the other players and to play it according to the rules of a mere battle of sharp wits."

This recital is not to suggest the impropriety of Mr. Tuttle taking Senator Davis's case to see that he got his legal and constitutional rights. But it is here given to suggest the serious social effects of such a specious and unrealistic plea and defense as he made; a recent United Press dispatch estimates that lotteries and similar petty gambling are costing the American public almost a billion dollars a year, and with odds 500 to 1 against winning.

John W. Davis Before the Supreme Court

No reader of this article needs to be reminded of the notable career of John W. Davis, once candidate for the presidency and member of many boards and commissions. In August, 1924, the Nation pointed out that Mr. Davis had appeared seven times before the supreme court of the United States since he returned in 1921 from his ambassadorship in London and resumed private practice. "Almost every one of these cases cuts into an important social issue," that weekly remarked. The seven cases were enumerated. One of them was that of the Pennsylvania Coal company vs. Mahon (260 U. S. 393) in which "Mr. Davis defended the coal company against a Pennsylvania statute to prevent subsurface mining where life and property would be endangered."

Again it was the Nation (February 4, 1931) that remarked on the amazing array of legal talent retained by the men behind the failure of the Bank of United States in which so many small depositors lost all their savings. "The bank directors, its officials and its attorneys have purchased the services of practically all the outstanding trial lawyers in the city," the Nation said and enumerated J. W. Davis; Joseph M. Proskauer, formerly justice of the appellate division; Charles M. Tuttle, formerly United States district attorney; Emory R. Buckner, also a former United States district attorney; Samuel Fall, son-in-law of the republican leader, Samuel Koenig; Martin Littleton, and "at least a score . . . at an expense that will no doubt run in excess of a million dollars."

Disease at Our Vitals

Joseph B. Eastman, of the Interstate commerce commission, not a lawyer, in speaking before the recent meeting of the American Bar association on the sins of the holding companies, said among other things: "I suggest that disease is attacking the business, banking and financial practices of this country and is an important factor in our present troubles. . . . I suggest that the legal fraternity is largely responsible for these unhealthy and even poisonous conditions . . . I suggest finally that the American Bar association furnishes a most appropriate forum for such discussion."

No reader of the newspapers can be insensible to the truth of Mr. Eastman's comment. Behind every Insull, every Kreuger, every Sinclair, every Doheny scandal has been a learned, skilled lawyer who answers well to James Fortune Ryan's characterization —perhaps apocryphal—of Elihu Root. "What I like about you," legend says Mr. Ryan declared, in substance, to Mr. Root, "is that other lawyers tell me what I can't do, while you tell me how to do what I want to do."

A great university recently dedicated a new building for its law school. There was the usual eloquence. Said one realistic, unregenerate law undergraduate: "I never heard so much blah in my life. But I notice, despite all the fine speeches, that in probate they still teach us how to break wills, instead of how to probate 'em."

Less crudely did Walton H. Hamilton, professor of law at Yale university, put much the same idea when he said, "A business enterprise, blessed with able counsel, may nimbly employ alternative devices as yet free from legal disapproval to achieve its acquisitive ends."

Society and the Lawyers

The legal profession apparently is concerned over the overcrowding of the law and the lack of adequate educational qualifications of many lawyers. In 1931, for example, Silas H. Strawn said there are 150,000 lawyers in the country, that 4,500 are required to fill up the ranks, but that 9,500 were being turned out every year. In 1921 under leadership of Elihu Root a movement was started to formulate new recommendations for admission to the bar and standards for law schools. But it appears that little attention was given to social ethics.

It should be obvious that while individuals may be suffering from ignorant lawyers, society is suffering from too-smart, anti-social, or at least non-social, lawyers. "The present day character tests . . . are perfunctory. Any one can obtain character witnesses, and everyone does," wrote Milton MacKaye in the Outlook for August 21, 1929, while in characteristic fashion George Jean Nathan in the American Mercury (for November, 1929) said "If a young man hasn't been in jail or doesn't show up too drunk, the gates are open wide to him. Until such an investigation is conducted with meticulous care . . . the profession of law cannot hope to be regarded by reputable men as much above that of street walking."

When dean of the Yale law school, Dr. Robert M. Hutchins wrote: "The abstract ethical belief of a community may approach the splendid ideals imposed by the churches and schools; its ethical conduct can never rise above that of its lawyers." But in view of the professional records of distinguished lawyers of impeccable personal character, we wonder if acceptance of "legal ethics," as generally understood, by more lawyers will give the legal profession a keener sense of its social responsibility.

Isn't a wholly new concept of the function of the lawyer and of the law what is needed?

Needed: A Technique of Failure

By Katharine Moss Fisher

WE are being told repeatedly that during this period of depression the investment foundations are being laid upon which will rise the great fortunes of tomorrow. Apparently we are consigned to continue our worship of material things, if the only hope that will spur our lagging spirits is a promise of riches. It may be that during this depression character foundations are being laid upon which will rise those triumphant qualities which make for successful living, regardless of economic fluxes. Of course, the extreme stages of depression, such as losing one's life savings, will not do anyone any "good." But the incipient stage, which is marked by less extravagant spending and by the turning to home, friends and books for enjoyment, puts us in a receptive frame of mind for building a new technique of living based on a more thorough understanding of ourselves, of each other and of life.

During our period of splendor, to have suggested the virtue of failure would have been as obnoxious as hinting to a well man that he needed a dose of castor oil. Nearly every known educational agency has contributed to the propaganda of the success doctrine with which we are saturated. But now, surfeited with the bilious effects of this success doctrine, we may welcome the anti-acid of a technique of failure. For most of us, our struggles to accomplish our ambitions in life will meet with failure. Whatever we concentrate on, whether the desire to be a financier or a scientist, a society matron or a successful mother, the odds are that forces both within and without will bring our efforts to failure. Equipped only with rules for success, we are left without the necessary mental equipment to wrest happiness from failure.

Human Maladjustments

That such a technique is needed is evidenced by the growing number of human maladjustments. Insanity is called the modern menace. Half the new admissions in our state asylums last year were suffering from insanity that had no physiological origin. Doctors explained that these patients lost their reason from no flaw of the brain, but that when denied the realization of their wishes in the world of reality they took flight into a dream-world where there is no failure.

If we compiled half so avidly the recipes of those who have met failure triumphantly as we now assiduously hound the successful for their formulae of achievement, we would possess a technique that the majority of us have dire need of, and many cases of broken hearts and lives might be avoided. Some heroic soul has met triumphantly almost every tragedy which comes to man, proving that no defeat need put a man permanently out of the running.

The result of our lack of such a technique is twofold. In the first place the lot of the failure is made harder than it need be. Our overemphasis on success, our attitude which blandly insists (without resort to evidence) that merit-will-be-rewarded, tends to magnify both the importance of reward (which is success), and its converse, failure. This attitude raises a false relief against which failure stands out as a colossus. This lack of proportion causes people of the introspective type to chastise themselves unnecessarily when their efforts meet with failure, because failure looms so large that it appears complete proof of inability. Such undue chastisement tends to stifle real ability because ability often requires self-confidence or encouragement in direct proportion to its superiority.

The Difficulty of Retaining Perspective

A second result of this distorted view is that the path of the successful is cluttered with pitfalls. The more we overemphasize the idea that success is the proof of merit, the more difficult we make it for those who succeed to remain normal, to retain their perspective. There is an element of auspicious circumstances—call it luck if you must—in most successes which it is good for a man to recognize with humility. But our very overemphasis on success subtly corrodes the character of the winner, and unless he possesses and develops a sense of humor he is apt to forget where his ability left off and circumstances took a hand in securing his reward. All too rapidly he becomes an inflated creature who, without a trace of a smile, can feel in assessing himself: "Truly, what a miracle God hath wrought!"

The resultant spirit of intolerance causes him to withhold the needed encouragement from those who are struggling in the face of defeat. Our intense concentration on success complicates life by thus increasing both the number of failures and the number of swellheads. The world is not only the poorer for the resulting loss of ability, but worse, these failures and inflated folk are an emotional drag—the former may be also a financial drain—on others.

Moreover, by not having a technique of failure, we are losing the double-headed satisfaction which being a good sport in life's struggles brings to our intellects and to our emotions. A man can become so enlightened, knowing that he has met with bravery insuperable odds regardless of the outcome, that he achieves that mental satisfaction which is essential to adequate living. This satisfaction is earned only by actually having "fought the good fight." A man cannot satisfy his inmost self with half-efforts.

But our emotions, while usually more simple than our intellect, are, at the same time, apt to be more subtle. While no amount of praise can satisfy the intellect unless one has honestly done one's best, the emotional satisfaction to be derived from a feat depends upon knowing that one's fellows understand

and admire what has taken place. The emotions demand applause! But since this applause can only be given by those who are educated in the same technique, and thus are able to appreciate it in action, the lack of education in a technique of failure leaves us starving for admiration. For such admiration is an incentive which will nerve many otherwise overborne to fight the good fight.

Requirements for a New Technique

That both combatants and onlookers could be brought to this state is evidenced by our widespread attitude toward good sportmanship in athletic contests. Isn't it strange that in the greatest contest of all—life—we offer no such admiration to those who do not win their goals? To attain this state of mental culture an elaborate machinery of education has been brought into play. Confronted with a contest in which the stakes are admittedly higher, are we to be less eager to set a similar process in motion?

The greatest difficulty in starting such machinery is that any technique of failure must be as simple as common sense, yet with boundless ramifications. It requires a definite facing of the fact that, regardless of effort, one may not achieve one's end, yet not be a failure; that success is by no means a synonym for ability. It should give definite preparation for expecting and meeting the hazards of defeat and avoiding the pitfalls of failure by indicating other roads to esteem. It must be twofold, teaching men both to play the game to the last, and to applaud others when they follow the rules. And it must have none of the defeatest pigment which gave coloration to the attitude of resignation that dogged a former generation, because this technique is an active quality concerned with triumph and has nothing to do with the passive quality of resignation.

Other Kinds of Usefulness

A further deplorable effect of our concentration on success is that it tends to make success the only source of achieving that almost universal desire for the admiration of our fellows, instead of being only one of the roads leading to esteem. Other trails should be blazed to handle the traffic which now congests outside the closed gate of success and all too soon falls into confusion. Such trails are as varied as human endeavor, but unfortunately are poorly marked because we have been so busy putting up signs on the success road.

Sympathy is one of these unmarked routes. Only the elect can travel this road; those whom defeat has left neither embittered nor jealous, nor yet disheartened. The sphere of usefulness for this talent of sympathy is limitless. The man whose life is cast in a narrow family circle will find abundant opportunity to exercise this gift with benefit to his fellows. From this intimate circle the radius of influence widens out through all the spheres of endeavor which are concerned with human relations to the largest circle of all, international relations. Here at what premium is a large human sympathy!

Courage is another way to honor. It requires courage to live even the most uneventful life sanely and triumphantly. As long as life contains sickness, pain, death, handicaps, defeat, cruelty, unfaithfulness and poverty, there will be stirring adventure in living courageously. Men stand before courage, in its various manifestations, in a spirit of awe and admiration. The very existence of the flower of courage in a bed of defeat gives promise of the immortality of that soul.

Love is another route. It requires special ability to serve as a medium to receive or to broadcast love. We are learning that love is a source of limitless power. How individuals expand and flower under the developing rays of love! Love enables a man to reach undreamed of possibilities. It has a power similar to that of conversion. Really, what *is* conversion but a man turning so as to put himself in a position to receive God's love? If one possesses the spiritual aptitude to receive and give forth love perhaps he can be one of those rare souls capable of graduating from personal loves to the more-than-personal loves; the love of humanity and love of great causes. It is the soul capable of this who scans the horizon for ways to serve and aid man, and catching a vision leads the rest of us on to be a bit unselfish in spite of ourselves.

Spiritual Enlightenment Required

A bypath on the love highway is the route of self-sacrifice. This road should lead to esteem, but by its very nature of functioning behind the scenes it is perhaps the most difficult route to make tangible. It is said that for everyone who succeeds there stands in the shadows someone—a parent, wife, friend—on whose shoulders the successful one has climbed. It is no small part in life to have furnished a pair of steppingstone shoulders.

When one considers these roads to esteem, it seems unfortunate that so many begin life with instructions to go by the success highway only. These other routes offer thrilling challenges to a man to conquer himself and to chart new trails through the spiritual wilderness. The very fact that so few attain artistry in the development of these talents indicates hazards enough to stimulate the most heroic and to give promise of rare spiritual reward.

It is evident that the intangibility of the spiritual reward of these routes has caused them to be neglected and rarely used. The success route lures all with its promise of material reward, yet in the last analysis the greatest benefit of success is spiritual in nature to those experiencing it. A degree of spiritual enlightenment is required to make one sensitive to the value of a spiritual reward. This brings us back again to the statement that a technique of failure is idealistic in aim and benefits both the man who succeeds in achieving his ambitions and the man who fails.

A Godsend to Hoosier Drys

By M. V. Oggel

INDIANA'S new liquor law is a godsend to us Hoosier drys in the approaching referendum on repeal. We had been on the defensive. It was up to us to defend an experiment which, in certain of its aspects, was far from noble. Now, if we have any sense of strategy, we shall take the aggressive. For now we have something to attack. The anxiety of Governor McNutt and his rubber stamp legislature to have a liquor system ready to operate instanter in case the federal laws are changed has revealed beforehand the concrete alternative to prohibition with which Indiana is menaced. And I am confident that if our responsible citizens can be informed as to the almost incredibly vicious features of this system, they will see that prohibition even at its worst is infinitely to be preferred to the system which has been set up and needs only the repeal of the 18th amendment to make it operative.

As a beginning toward supplying this information, I submit the first critical analysis of the new law to be published. As I intend it for popular consumption, I have avoided the dry-as-dust legal style, but I have checked my findings carefully with two competent lawyers, one circuit judge, and certain other persons.

Omissions from the New Law

Among the sinister features of the new law are its amazing omissions. In case the eighteenth amendment is repealed, we Hoosiers get no chance to vote for statewide prohibition. Even local option is left out. If one grocer or confectioner or druggist or hotel owner or restaurant keeper or club wants to retail liquor in a community where sentiment is overwhelmingly dry, the community has no way of protecting itself. Nor are there any limitations as to hours or days. Twenty-four hour service seven days a week is within the law. There are no restrictions as to location. In the old days the liquor retailer had to keep his distance from a church or a school. Under the new law he may retail liquor in the heart of a residence district. All the gains achieved for temperance in a century are wiped out by this act.

A brewery for every 150,000 population now becomes possible, ten importing agents, a beer wholesaler for every county, and in counties of over 20,000 population an extra wholesaler for every 20,000 souls. Beer may be bought, but not consumed on the premises, in grocery stores, drug stores and candy stores to the amount of 24 12-ounce bottles. That is, that's all you may buy "at one time." When you've carried that to your car, you may go back and buy 24 more bottles. After a few trips back and forth you should have all you need. Or, if you don't require that much exercise, take your wife with you the first time—between you, you may buy 48 bottles. If you have another couple in the back seat, take them along and you may buy in three trips, say—but I was never much on higher mathematics.

Retailers' Licenses

There are other interesting provisions regarding the manufacture, wholesaling and retailing of various malt articles. You may retail these drinks by paying a license fee of only $5 a year. At that bargain rate there should be enough retailers scattered along this vale of tears to meet the needs of the thirstiest traveler. Liberal provision is also made for manufacturing, wholesaling and retailing wine.

When it comes to procuring hard liquor, you will have to go to a druggist who has been in the business for three years—"unless the excise director shall in his discretion deem it advisable to waive such requirements." This means that even today the director may waive the three year requirement, and it seems to mean that, in case the eighteenth amendment is repealed, he may waive the requirement that the dealer be a druggist. The next section (25) tells who may prescribe hard liquor, but it neglects to specify that you must have a prescription to buy hard liquor! So in case of repeal you will not need to trouble your physician in order to cure that cold.

If you prefer to have your intoxicants delivered at your residence, which term includes your hotel room, you may be accommodated. Our motto is "Service." If you have to go to a hospital or sanitorium, as I fear you will if you take full advantage of the bountiful provisions of the law, you may buy all the liquor you need to make you well, and you may consume it on the premises. Incidentally, section 20 thoughtfully frees "hospitals, sanitoriums, or resort hotels having a natural mineral spring located on the premises" from the provisions of section 12, a section which puts the less privileged brethren of the liquor trade under the thumb of the excise director. We also learn from section 20 that, whereas a restaurant keeper with accommodations for twenty-five persons will have to pay an annual license fee of $300, the proprietor of the great tavern at French Lick will get off with a fee of $100. One takes care of one's friends.

The minimum fine for public intoxication has been reduced from $10 to $1. But it is safe to predict that the total revenue from this source will not be curtailed. The volume will take care of that.

Tying Up with Politics

But, besides being calculated to deluge the state with liquor, the new law is calculated to tie up the liquor business with politics more brazenly, I daresay, than has before happened in American history. The governor appoints the excise director, who serves at the pleasure of the governor. The director "appoints every officer, inspector, clerk, deputy, or other

employe" or "expert" or professional man he needs in his business. Since his business extends over 92 counties, he will have a small army of henchmen at his command. The director controls the manufacture, importation, wholesaling and retailing of all liquor. When the would-be manufacturer of beer applies for his permit, he must file his bond with the director in the penal sum of $20,000, and the director must approve his sureties. Do you imagine he will find them satisfactory if the applicant has not contributed a proper amount to the campaign fund?

Suppose he gets his permit; it can be revoked by the director at any time on various grounds. True, the manufacturer has recourse to the courts, but that's an awkward and expensive business when you're bucking the powers that be. It's more practical to line a palm or two with the needful. The director has the same power in dealing with wholesalers, importers and retailers. Anyone who knows anything about politics and the liquor business will see in this tie-up a steady source of debauchery and machine domination. What the liquor people are going to have to do, of course, for their own protection, is to elect their own governor.

Voting for Social Catastrophe

My wet friend says, "What has all this to do with repeal? The system set up by this law goes into effect, regardless of repeal, the moment the Volstead act is liberalized, and that has now been done." Yes, but it is by no means certain that the courts will uphold the liberalization of the Volstead act. If they do not, the new state law cannot go into effect until the eighteenth amendment is repealed. As yet, therefore, the only issue which is assuredly before us is repeal. And when a Hoosier votes for repeal, he votes to set up within the borders of his state a liquor system so utterly vicious that its social consequences are frightful to contemplate.

We Hoosiers have thought of New York as dripping wet in sentiment. Yet New York has displayed certain scruples in planning a substitute for prohibition. So far nothing has been done but to appoint a commission and hear its first recommendations. Note some of them. They include local option. Certainly. Wet as the Chicago Tribune is, it speaks approvingly of the Quebec liquor system, in an editorial on March 12, because "any community which does not want saloons or liquor stores within its limits can keep them out." And Indiana is denied local option! What, then, becomes of the ancient Anglo-Saxon right of self-rule of which our wet friends have spoken so eloquently in recent years?

Inviting the Saloon Back

The New York commission also recommends that competitive advertising of liquor be forbidden. Nothing like that in the Indiana law! The commission recommends that part of the proceeds of liquor taxation be expended on temperance education. There is a delicious irony about such a provision, but at least it shows a decent intention. The commission recommends that liquor be not sold across a bar. Here, obviously, is an attempt to make good the familiar wet promise that the saloon will never, never be brought back. Now, the Indiana law declares in its opening section that it is enacted "to prohibit forever the open saloon"—and then proceeds to insure its return minus even its former restrictions.

Is sentiment in Indiana wetter than in New York? If not, why the contrast between the deliberate care of the New York commission and the reckless haste of the Indiana legislature to flood this state with liquor? Apparently, our vote of protest last November against intolerable economic conditions was taken as a mandate to disregard the long experience of the race in dealing with an evil which all responsible citizens recognize as such. In any event, what we shall have if national prohibition goes is the widest open state in the union.

Perhaps, however, I should not say the *widest* open. What assurance can one have that legislatures which have not yet acted will not arrange for saturnalias of drunkenness and graft which will make Indiana respectable by comparison?

BOOKS

THE ROCKEFELLER MCCORMICK NEW TESTAMENT. *Vol. I, Color facsimile with introduction by Edgar J. Goodspeed. Vol. II, Text, by Donald W. Riddle. Vol. III, Miniatures, by Harold R. Willoughby. University of Chicago Press,* $50.00.

FIVE YEARS ago Professor Goodspeed found in an old book shop in Paris what is now recognized as the most profusely miniatured Greek New Testament manuscript known to exist. It was not like finding a Stradivarius in a pawn shop, or a Caxton in an attic, or a codex Sinaiticus in the kindling basket at the Convent of St. Catherine. The owner of this manuscript knew that he had something valuable. An article of such beauty carried at least a part of its credentials of value upon its face. Investigation proved that it was as important as it was beautiful. Mrs. McCormick bought it, turned it over to Professor Goodspeed and his colleagues at the University of Chicago to study, and financed the publication of this magnificent facsimile in full color and the accompanying introduction and monographs.

Fortunately, it is possible to determine the time and place of the origin of this manuscript with some precision. It was written at the imperial scriptorium in Constantinople, at the command of Michael Paleologus, within two or three years of 1266, by the same scribe who wrote the manuscript of the New Testament (now at Paris, Coislin 200) which the Greek emperor presented to King Louis IX of France. Its varied adventures, during these nearly seven centuries, have included a hair-breadth escape from Constantinople at or before the capture of that city by the Turks, a period in the ownership of a Rumanian prince, a long sojourn in a monastery probably in Athos, a century of captivity in Asia Minor in the hands of Turks, who must have honored its beauty more than its contents for they treated it more kindly than those Christians had who had cut out some of the sheets to get the pictures, and finally nearly twenty years in a Paris

book shop. But never in all its years had it come under the scrutiny of scholars who could compare it with other manuscripts and utilize any contribution that it may be able to make toward a better understanding of the New Testament text.

The importance of these miniatures in the history of art is almost unique. Here are ninety Byzantine paintings—some full-page, many half-page—painted in the very year in which Giotto was born, or within a year or two of it. In other words, what we have here is a rich collection of the works of several miniaturists at the moment when Byzantine art had reached its full development and when the new structure of Italian painting, which was to be built upon the Byzantine foundation, was just beginning to rise. To be sure, all sharp lines are misrepresentations, either in art or in history. Modern art did not start with a pop when Giotto was born, or when Cimabue painted his famous altarpiece for the Rucellai chapel, or at nine o'clock in the morning on any particular day. Yet something which turned out to be of immense significance did begin to happen when about two-thirds of the thirteenth century had passed. The corpus of Byzantine painting at that time represents the capital with which modern art began business. Byzantine art was at its best in the miniatures created for the adornment of important manuscripts. And this particular manuscript contains more Byzantine miniatures than had previously been brought to America, and of a quality not inferior to the best. Mr. Willoughby's volume presents reproductions (not in color) of scores of others with which these may profitably be compared by the student of the history of art and of religion. The whole set should have a place in every important library. W. E. Garrison.

Minerality Dominant

South American Meditations on Heaven and Hell in the Soul of Man. *By Count Hermann Keyserling. Harper & Brothers,* $3.00.

I CANNOT quite recapture in this book, though it is probably a greater one, the moments of fine rapture that were induced by "The Travel Diary of a Philosopher." The muddy depths (if they are depths and not merely obscure and pompous banalities) of "Creative Understanding" and "The Recovery of Truth" have intervened, and I have heard Keyserling deliver oracularly too much that can never rate as wisdom outside of Darmstadt.

Count Keyserling's actual acquaintance with South America is neither extensive nor intimate. Most of it is apparently the result of mystical intuition rather than of observation. For example: South America represents the Third Day of Creation. "That is the layer in which Life, such as man is capable of re-living and re-experiencing in imagination, first wrested itself from the dead gravity of First Matter. In these depths there is no liberty, there is only bondage absolute; their psychic part is ruled by the exact correspondence of the material force of gravity. There man primarily experiences the Earth, not Spirit, within him." It is therefore not surprising that the author reports that "my own Minerality awoke and reached my consciousness." Doubtless it was the resurgence of this telluric influence which revealed to him something of the process which "coined man of the Andean heights." Again for example: "When the man of the mineral age crept forth out of his cave, he gave himself up to the care of the llama, which was there before him. The llama is of all domestic animals the most primordial. It was not man who tamed the llama, as it is man who created the dog; the llama bred man in order to give a meaning to its own existence. The llama embodies the primeval will to serve; and this is the primeval expression of the will to power." An interesting variation upon Nietzsche, at any rate. It should be understood that the author does not present this as a literal narrative of facts, but as a "cosmogonic vision" not without significance.

But although his efforts to interpret and generalize upon his observations in South America lead only to confused, not to say fantastic, imaginings, his mind was stimulated to meditate fruitfully upon many topics, and it is these meditations—which have as little to do with heaven and hell as with South America—that give the book all its value. The chapter on war, to mention only the best one, presents the results of some sound and original thinking upon the relation of armed conflict to the social order. In general, reading Keyserling is placer mining—washing a scattering of gold dust and an occasional nugget out of a mass of sand and gravel. It also requires careful discrimination between fool's gold and the real thing. W. E. G.

Books in Brief

Three Kingdoms of Indo-China. *By Harold J. Coolidge, Jr., and Theodore Roosevelt. Thomas Y. Crowell Company,* $3.00.

Mr. Roosevelt has already told the story of his successful pursuit of the giant panda in the high hinterland of China. Other parts of the same expedition were devoted to scientific researches in the little known interior of French Indo-China. While the main objectives were the collection of birds and small mammals (by Coolidge) and certain large animals—especially water buffalo, sledang and banting, if you know what they are (by Roosevelt)—the volume also contains interesting data upon the human geography of the region and a stirring record of some very adventurous travel in exceedingly rough country.

The Divine Comedy of Dante Alighieri. *Translated by Jefferson Butler Fletcher. The Macmillan Company,* $2.50.

More learned critics than I said of this, when it was first published two years ago in a much more expensive edition, that it was the best of all English versions of Dante. I have not read them all, so must avoid the superlative. It is very good. The obvious difficulty in translating Dante is that unless the *terza rima* is preserved, it does not sound like Dante, and if it is preserved it cannot be good English. A rhyming scheme so closely knit and so long sustained is practicable in Italian, but impossible in English without overstrain and the consequent sacrifice of more important qualities. Mr. Fletcher makes a fair compromise. His translation reads smoothly and sonorously, and probably with as much of the flavor of the original as it is possible to preserve.

Ivan the Terrible, the Life of Ivan IV of Russia. *By Stephen Graham. Yale University Press,* $3.00.

Ivan was a tremendous and a terrific personality. It was he who created the Russia of the tsars out of the raw material. He left it raw enough, God knows, and he added some desolation and waste from his own cruel invention, but he did hammer the original Muscovite *thohu wabhohu* into the beginnings of some sort of national form. To write an authentic and dependable biography of one who has become an almost legendary character, and to keep the story as colorful and spectacular as its subject matter while basing it

solidly upon documentary sources carefully studied, is a considerable achievement in biographical writing. The author has done this. One thing that enabled him to do it is that he knows his Russia. He lived there for years, tramped thousands of miles through the country (as he tramped through our own west with Vachel Lindsay), went on pilgrimages with Russians to holy places and crossed the Atlantic with a party of Russian immigrants. All of which study of the Russia and the Russians of recent years forms a wonderful foundation upon which to build the study of a period when Russia was even more violent than it is now.

A COMMUNICATION

Mr. Macintosh Restates His Position

EDITOR THE CHRISTIAN CENTURY:

SIR: Before taking up Mr. Dewey's latest criticisms of my position as he understands it, may I comment, Mr. Editor, on your own summary statement of my position in your leading article in the issue of April 5? You intimate that Mr. Dewey and Mr. Wieman stand together "in irreconcilable opposition" to my "two contentions," when I "argue from man's 'need' to the existence of an object answering that need," and when I "use religious experience, as such, as the ground of theistic belief." Mr. Wieman, you say, regards both courses as "fallacious," and the latter as also "dangerous." Passages in Mr. Wieman's communication in the same number of your journal which will no doubt be taken as confirming your statement of the case are his explicit rejection of the proposition that God is "believed to exist *because* men need some such object of desire and devotion," and his claim that "you get nowhere but in a bog when you start out with religious experience, if you mean by it a subjective state of consciousness" so that "if religion is chiefly for the purpose of cultivating religious experience, let us get rid of it as soon as possible."

Now I would freely admit that if "argue" means "claim to prove" it is clearly fallacious to argue from need to the existence of an object answering to the need. But it does not follow that there is any fallacy in being guided by considerations of value and human need in adopting the more hopeful of two life-hypotheses, provided it does not conflict with facts already known and is adopted with a view to seeing whether it will continue to square with the facts in future developments of experience. This is surely good pragmatic and scientific procedure, and it is this course that I recommended. And surely it would be a very incomplete philosophy of religion which would refuse to evaluate religion in relation to human need, practical as well as theoretical.

I would also agree that there is a fallacy in the claim to prove the existence of God from religious experience, if by religious experience is meant the inner feeling of satisfaction that comes from believing in God's existence. We cannot conclude that a belief is true because it makes us happy. But it is not in any such sense that I use the argument from religious experience. If it were I could hardly blame anyone for calling it "dangerous" as well as fallacious, or even for quoting with approval the sturdy protest of Carlyle: "Hang your sensibilities, your snivelling complaints and your equally snivelling raptures, and go to work like men!" I do not despise religious feeling, but I would never make for it the claims it seems to be supposed I make. The religious experience I am interested in is fundamentally a matter not of the emotions but of the will. It is that moral conversion of the will which is no mere "subjective state of consciousness" but a principle of overt behavior, observable in the changes it makes in the objective human and natural world. More than once in the course of history has religious experience in this sense of the word "turned the world upside down." One has but to think of Paul, of Luther, or of Wesley to get some conception of the meaning of religious experience in the Christian sense of the term. I have always contended that if only the will is morally converted and religiously dedicated to the highest ends the feelings may be left to take care of themselves. But can it be maintained that these leaders and the people of their day had no need of any such renovation and energizing of the moral will as came to them in their religious experience?

I turn now to Mr. Dewey's letter published in your issue of March 22. He makes a plea for the right of the non-theistic humanist to be recognized as religious, rather than irreligious. I for one am fully prepared to concede the point. I have long maintained that, while what is *essential* in religion includes *dependence* and other conscious relations toward a supreme *Being,* what is *most essential* in religion is *devotion* to a supreme (qualitatively divine) *Ideal.* And I am glad to recognize that this most essential element in religion is a logical possibility, not for the theist alone but for the nontheist humanist as well. That in taking this position I am not departing from, or saying anything inconsistent with my Christian theism should appear from this sentence which I wrote some fifteen years ago: "If the real God be the God of Christian faith, he is better satisfied with devotion to the ideal, even though it be unaccompanied by conscious dependence upon himself, than he would be with mere dependence upon himself without devotion to the true ideal, which is the goal of his will."

In any case, if theism and humanism (devotion to human wellbeing and scientific utilization of human means to this end) were mutually exclusive, so that we had to choose either theism without humanism or humanism without theism, it would be our duty, provided we were intellectually free to choose between the two, to choose humanism rather than theism. I concede, then, that it is not without reason that Mr. Dewey complains that "many more persons than do at present would 'enjoy' religious experience had not professional religionists taught them that, because of lack of certain beliefs, they surely are *ir*-religious." Records such as that of Horace Bushnell—finding "a kind of revelation" through throwing his life out on "the principle of right," to become all it required of him—ought to have taught "professional religionists" better!

But I would point out that in the sentence which I have just quoted from Mr. Dewey he lays his finger upon just such an "untoward happening" as I had in mind when I ventured to surmise that something of the sort in his early experience might have colored his religious evaluations. I am of course prepared to accept Mr. Dewey's statement that "nothing untoward happened" in his early religious history—that is, I am prepared to accept it in the sense in which I think he meant it. But I fear that he may have read into my words something which I did not intend; and if my perhaps too venturesome explanatory suggestion was resented, I am heartily sorry for it. What I was not quite willing to leave wholly unsaid, and what I would beg leave to insist upon now, is that it is not unphilosophical to recognize the value-judgments, positive or negative, which enter more or less overtly into every philosophical world-view, and that on the contrary it is unphilosophical not to do so. They may need to be criticized, but value-judgments of some sort we cannot eliminate altogether. There are value-judgments in Mr. Dewey's philosophy of reality and religion, and there are value-judgments in mine. The difference is that where some of my religious value-judgments are positive and favorable, some of his are negative and unfavorable. Now, as I am very sure Mr. Dewey himself would maintain, our value-judgments ought to be based upon experience; and assuming that as a radical empiricist Mr. Dewey has based his negative religious value-judgments upon experience, I cannot but still feel that the experience (I use the term largely in the objective, observational sense) upon which he has based some of his unfavorable value-judgments must have been, if not "untoward," at least unfortunate. (This value-judgment is made, of course, from my theistic point of view. I cannot expect Mr. Dewey to agree with it.)

I have conceded that humanism in its positive aspect as devotion to supreme values, may be recognized as religious, and

that it is religion of a better sort than the mere recognition of a supreme being without any such devotion to the highest values. But I would not concede too much. "Both, and" may be still better than "either, or." It does not follow from what has been said that we are shut up to any such one-sided choice as that between humanism without theism on the one hand and theism without humanism on the other. All that is of essential value in humanism the theist can have without giving up his theism. If it seems to us that we must choose between religion as devotion to the highest values or ideals and religion as interest in supreme power or highest reality, it is because religion is presented to the modern mind analyzed, not to say disintegrated, into its elements. Religion at the height of its development is not two things, devotion to the Ideal and recognition of a Reality. It is peculiarly interested in the relation of the Real to the Ideal, of highest power to highest value. But even this falls short of the fullest integration of religion. Religion comes to itself, as it were, in recognition of and devotion to an object that is supremely ideal and supremely real, an Ideal Reality, an object at once of love and adoration and of dependence and trust.

There are in fact four main varieties of religion competing for the allegiance of the modern mind. These are (1) humanism, (2)hemitheism (if I may coin a word to designate Mr. Wieman's position, half-way between humanism and complete theism), (3) theism, and (4) absolutism. Humanism affirms the unreality of God; hemitheism holds to the reality of God, not as Spirit; theism asserts the reality of God, as Spirit; absolutism affirms in the last analysis the *sole* reality of God, as Spirit. For the humanist there are objects of value, but they are hardly worthy of adoration. For the hemitheist there is an Object of supreme value, worthy of adoration. For the theist there is a supreme Object (Subject-Object) of supreme value, worthy of adoration and trust. For the absolutist there is an Object, not only supreme but all-inclusive, said to be of supreme value and consequently worthy of adoration and trust. For humanism the essence of religion is devotion to ideals; for hemitheism, devotion to the most nearly ideal reality that is or may be; for theism, devotion to a Reality in character ideal; for absolutism, devotion to the all-comprehensive Ideal as completely and eternally real (realized).

It may seem to some that absolutism rather than theism is religion in its fully integrated form. But it labors under the fatal disadvantage of having logically to cancel the individuality of man and take all meaning and validity ultimately out of the moral consciousness. If all reality is just one Being and the absolute ideal for all reality is eternally realized and real, there is nothing for individual man to do, or even for him, in his own right, to be. Evil is eternally transcended, duty is eternally done, and it is hard to see how, from the point of view of ultimate truth, the illusory temporal life of human beings can really be worth living.

Theism, however, enjoys whatever genuine advantages absolutism may have, without having to sacrifice belief in the ultimate validity of the consciousness of duty, responsibility and individual freedom. Theism accomplishes this by not making its ideal Reality all-inclusive. This gives an ideal Object for worship and trust while leaving the ideal for humanity still largely unrealized; there is always duty left for man to do. And especially in view of the interpretation of God in theism as Spirit, as rational Will, it is possible to see how the Ideal can be both eternally real and not yet realized. The character of God's will may be thought of as perfectly good, while that eternally good will of God is seen to be not yet fully realized in the objective human order.

It may seem ungracious to suggest any criticism of Dr. Hocking's position after his magnanimous, all-synthesizing review of our volume; but if he is a theist, as defined above, rather than an essentially Roycean absolutist (except for his making mystical intuition as well as speculative philosophy basic to his absolutism) it would be interesting to know it.

You express the opinion, Mr. Editor, that while the issue between Mr. Dewey and myself is important, it is not so fundamental as that between Mr. Dewey and Mr. Wieman. It seems to me that you are right in this if, and only if, Mr. Wieman's position is to be made a first step on the way from humanism to theism. Otherwise, it seems to me there is very little difference, *pragmatically speaking,* between Mr. Dewey and Mr. Wieman. Mr. Dewey's devotion to ideal human values, which I for one would consent to call religious, seems to me to be not dissimilar to that of Mr. Wieman himself. The difference, between them, in so far as it is not a mere matter of words, seems to consist largely in this, that Mr. Wieman has certain religious feelings and appreciations which Mr. Dewey does not fully share, or at least is not willing to avow. But what are such inner feelings but the subjective religious consciousness which Mr. Wieman affects to despise?

There is, however, something more than this in the difference between Mr. Wieman and Mr. Dewey, at least from the theistic point of view. The more it can be brought out that there is a more-than-merely-human reality which is working in the universe toward higher forms of being and fuller realizations of spiritual values, the more it is made to appear that reality is such as it might be reasonably expected to be if there were an intelligent purposive and moral God, as theism claims there is. If, on the other hand, there is no such God, then reality is practically what Mr. Dewey says it is, such extra-human working toward human values as there is being apparently a mere happy result of a fortuitous concourse of blind forces. Perhaps Mr. Wieman's meliorism is a bit more optimistic than Mr. Dewey's; but a religion whose God is without knowledge of man or conscious care for either moral salvation or triumph over death can scarcely be regarded as secure against an ultimate pessimism —unless it be by having recourse to thoughtlessness, to cynicism, or to illogical wishful thinking. I would still say, therefore, that it seems to me that man needs God. I do not offer this as a reason for inferring that God exists, but only as a reason for being interested in the question of God's existence, and at most as a practical reason for entertaining the hypothesis, if it should be found to be theoretically permissible and psychologically possible.

But I must turn from questions of appreciation, where it is vain to hope to remove differences of opinion by argument, and take up an objection which Mr. Dewey still directs against my position on grounds where ultimate agreement ought to be possible, namely on grounds of logic. It is a contradiction, according to Mr. Dewey, "to make the ideal absolute and then insist upon the necessity of some existent Being in order to ensure its triumph." He then goes on to say, "*If* the ideal be absolute" (the italics are his), "then it takes care of itself, existential triumph or not." Being still convinced that there is no contradiction in my thought in this connection, my problem continues to be that of interpreting Mr. Dewey's meaning (including his idea of what I mean) in such a way as to account for the fact that my position seems to him self-contradictory. Language is proverbially effective for the concealing as well as the revealing of thought, and in the above quotation from Mr. Dewey's letter ambiguity seems to lurk in the expressions "absolute," "takes care of itself," and the italicized "if."

Mr. Dewey does not explicitly say whether or not he is prepared to admit that there are ideals which are absolute in the sense in which he uses this term. Perhaps this is because he does not wish to complicate the main issue further by discussing this prior question. It is a well-known fact, however, that Mr. Dewey and many of his followers, having reacted strongly against the philosophy known as "absolute idealism," are very loath to admit any absolute, either in the realm of being or in the realm of value. As for myself, while I too have long since parted with the belief that all existence is a single, all-including "Absolute Consciousness," I still use the term "absolute" in connection with values, or ideals. I hold that there are ideal ends which are absolute in the sense of being in principle valid and imperative for personal beings universally, always, and under all possible conditions of normal consciousness.

Assuming then that there is for man a moral ideal which is absolute in this meaning of the term, in what sense can such an ideal be said to "take care of itself"? If what is meant be

simply that duty remains duty, and thus absolutely binding, whether it is being done or neglected, it is of course easy to agree. If it be meant further that the imperativeness of loyalty to a recognized moral ideal will be vindicated ultimately in the light of consequences to the persons concerned, I am again quite ready to agree. In both these senses the moral absolute "takes care of itself, existential triumph or not."

But is there no need for an existent God beyond the mere moral ideal? It seems to me there is, and that upon three distinct counts. In the first place, perhaps there *has been* need for God for the process of events to be a cosmos rather than a chaos, and thus for the teachings of man's experience to be educational toward truth and all right adjustments, as in the long run we find them to be.

Secondly, in view of the generalization, which observation seems to justify, that certain religious adjustments to dependable, beneficent superhuman reality, such as the God of Christian theism would be, are necessary, other things being equal, for the best results in spiritual experience—results which as spiritual and best are imperative, provided they can be reached with intellectual honesty and truth—it becomes possible to maintain that, in addition to an absolutely binding moral ideal, man imperatively needs true belief in the reality of such a God—unless it should turn out that no such God exists. I put it this way because I dare not assert that belief of untruth is ever necessary for the highest moral ends. Furthermore, the fact is that the only way I can make sense of Mr. Dewey's rather dogmatic assertion not only that we have no moral need of God but even that it is self-contradiction to say we have, is by distinguishing sharply between what can be said on what seem to be Mr. Dewey's assumptions and what can be said on mine. *If* I am right in believing that there is a God who is favorable to man's moral development, it is no more a contradiction to say that we need whatever help we can get toward moral self-realization through right relation to God than it is to say we need whatever help we can get from any morally helpful social relationship. *If*, however, Mr. Dewey assumes, as he sometimes seems to do, not only that there is no God but that we know there is no God, and *if* he is correct in making such assumptions, then and only then would it be a contradiction to say that we have need of God. What does not exist can do us no good, and what can do us no good we do not need. Is this what Mr. Dewey means? If so, it does not mean that I have contradicted myself, but only that Mr. Dewey and I have contradicted each other. We have each drawn logical conclusions from his own premises, but Mr. Dewey seems to think that I ought either to have reasoned logically from his assumptions and thus arrived at his conclusions, or else to have reasoned illogically from my own assumptions in order to be able to agree with his conclusions. Of these two evils (from my point of view) I would choose neither.

One may conclude, then, that *it would be "an inherent contradiction" to maintain that we need true belief in God for absolute moral ends, only if it were true that God does not exist; and the self-contradictoriness could be successfully defended only if it could be known that such a God does not exist.* But Mr. Dewey himself, in the very letter to which I am replying, admits that he is not in a position to deny the logical possibility that there exists a God in the sense of "a personal will which is causative and directive of the universe and which is devoted to the promotion of moral ends." And so the assumption from which alone it could be logically inferred that we have no moral need of God and that to claim that such need exists would involve a contradiction is not only not *my* assumption; it is admitted by Mr. Dewey himself that *even for him* it is not a necessary assumption.

Finally in the third place, even if the absolute moral ideal may, in the senses indicated, take care of itself, it does not follow that the mere ideal as such takes adequate care of the moral man. That persons of morally good will be continued in conscious existence beyond and in spite of bodily death is something truly to be desired—infinitely to be desired, some of us would not hesitate to say; and we know no basis as yet for adequate confidence that this is and will be the case, except in the goodness and sufficiency of God. Thus our third need of God is for the ultimate adequate conservation of the values bound up with individual moral personality and social relations between persons of good will. And so both the absoluteness of the true moral ideal and our need of God on all three counts specified can be maintained, as it seems to me, in all good conscience and *without contradiction.*

Yale University. DOUGLAS C. MACINTOSH.

The Question Box

Systematized business is rightly demanding an improved calendar. Should Christian leaders accept the judgment of big business that the best calendar is one that starts each new year on Sunday, but requires the substitution of eight-day weeks for one or two of the seven-day weeks each year, thereby breaking the continuity of the age-old seven-day week? Or should all Christians respect the religious convictions (right or wrong) of those who believe that a true sabbath comes every seven days in unbroken continuity? G. A. M., Daytona Beach, Fla.

THE SABBATH, the seventh day of rest and religious observance, appears to have developed among the early Semites from the custom of celebrating monthly the day of the new moon and that of the full moon as festal occasions. At some period before the beginnings of Hebrew history the number seven, and the seven-day week based on the lunar month, came to be regarded as significant and sacred. When the priestly writer of the creation narrative recorded his version of the beginnings of life he put it in the form to which his people had grown accustomed, the work of a week with rest on the seventh day.

The Hebrews observed the week as the accepted norm of time, although it was not until later generations, and particularly after the great dispersion, that sabbath observance was enforced with strictness. The Jews and the Jewish Christians inherited the sabbath from the Hebrews, but the Christians of the non-Jewish group soon placed the emphasis of their observance upon the first day of the week, in recognition of the resurrection of Jesus. The fourth commandment enjoined the keeping of the sabbath rather as honoring a day of rest and worship than as the designation of a particular day. It is difficult to conceive of weeks and designated days in the incalculable stretches of time from the beginnings of world-structure to the days of Hebrew history. The picture of a seven-day week and a day of rest given in the first chapter of Genesis must be regarded as the accepted pattern of time in the late days of the priestly writer rather than as a cosmic and divine scheme.

The two leading plans proposed for calendar reform suggest either a thirteen-month year, with twenty-eight days to each month, or a scheme of twelve months with equal quarters. In either case there would be intercalary days which would cause the Sunday of the revised arrangement to fall at times on other days of the week. This is disapproved by some on the ground of the religious sanctity of the one day and the necessity of retaining its continuity. Evidently it is impossible to improve the present clumsy calendar without the use of intercalary days and interference with the continuity of Sunday. But Sunday would have its undisturbed and rightful place as the first day of each week, and most Christians would be satisfied to accept this arrangement. Stricter sabbatarians, like the Jews and the Seventh-day Adventists, would still have the privilege they now possess of observing the day of their choice.

It is a matter of such worldwide importance that ultimately it will have to be decided by majority practice and adoption, with due regard always to minority sentiments. It is widely admitted at present that Easter should be stabilized, and the British parliament has before it a bill fixing Easter on the first Sunday after the second Saturday in April. When the calendar is reconstructed, this can be made a fixed and invariable date. It should be added that already more than a hundred of the leading business concerns in the United States are using the thirteen-month year in their bookkeeping and interior administration.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Mott Praises Laymen's Report

Holds That It Puts New Aspect on Mission Enterprise—Nazi Outrages Protested by British Jews

(*British Table Talk*)

LONDON, March 28.—Dr. Mott has come and gone. He is on his way to the near east, and called here upon his friends and associates. Before the standing committee of the British conference of missionary societies he had an opportunity of appraising the appraisal commission of the Laymen's inquiry. This he did with all his familiar comprehensiveness of view and with his unfailing charity. The report must be either a "stumbling-block or a stepping-stone." With confidence Dr. Mott declared that those who were treating the report most seriously were getting most out of it. He had himself many criticisms of it to offer, but he said again and again that no report in the long range of his memories had aroused such interest and excitement in the churches of America. It was making the students especially think deeply. I had the privilege of talking to Dr. Mott about the American scene as he had left it. He had great confidence in the leadership of the new President and his cabinet; and that confidence, he said, was largely shared by men of both political parties in America.

* * *

A Minister of Reconciliation

The life of Henry T. Hodgkin was one of the good gifts which America and Britain share. He made a long and brave fight against the disease which attacked him, but in Dublin on March 26 he died at the age of 55. It is almost a year since I talked with him in New York; it was impossible to ignore the signs of change in his face and he did not disguise the dangers by which he was faced. His record stands open to all who care for the Christian faith. He had not let any of his gifts lie idle. In the Student movement, in his preparation for medical service in China, in England, and since 1930 in America at Pendle hill, he went about the one business of his life. During the war he helped to found the Fellowship of Reconciliation. In the years which followed he did his chief work as secretary of the National Christian Council of China; in 1930 he was made director of studies in the new Quaker settlement near Philadelphia. Thenceforth his ministry was exercised in America, where he was as sincerely honored as in his native country.

I served on committees with Dr. Hodgkin, but I could not claim to be an in-

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Boisterous Crowds Greet Beer's Return; Regulations Broken

Increase in Number of Women in Barrooms Noticeable Feature of Celebrations—Large Sums Spent for Brew—Brewers Use White House as Background for Publicity Photographs

(*Special Correspondence*)

WASHINGTON, April 8.—Promptly at 12:01 a. m., April 7, a gaily decorated 4-ton truck loaded with 3.2 "non-intoxicating" beer left Washington's Abner Drury's brewery bound for the White house. Two motorcycle policemen opened a path through the heterogeneous crowd of possibly 3,000 people, followed closely by the truck carrying 144 cases of legalized brew. A United States marine in dress uniform graced the body of the uncovered wagon. Inscribed in large letters on both sides of the truck was a toast: "Here's to you, President Roosevelt! The nation's first real beer is yours." Just below this caption was the brewers' theme song: "Happy Days Are Here Again."

Morning newspapers carried the story that 50 bottles of beer had been delivered to the executive offices of the White house for the President. According to Major Ernest W. Brown, superintendent of police in the District of Columbia, however, no beer was actually delivered to the White house from the first truck dispatched by Abner Drury's beer emporium. The truck drove up to the entrance to the executive offices of the White house, several husky brewery employes carried cases of the foaming liquid to the gate, posed there for pictures and then brought their burdens back to the waiting truck. Major Brown was an eyewitness of the proceedings, and his account of events was delivered in person to the writer.

At the Washington auditorium scarcely 150 people, at least one-quarter of whom were uniformed police, plain clothes men, or prohibition enforcement officials, gathered for the Beer ball. During the past few weeks a committee, self-appointed, had sent out hundreds of invitations as follows: "The Committee of the Inaugural 'Beer' Ball cordially invites you to attend a celebration in honor of the return of 'Happy Days Are Here Again' Thursday evening, April 6, from 10 to 3 o'clock at the Washington auditorium . . . Tickets $3.00 each, includes supper and floor show . . . Refreshments will be in keeping with the day." According to the district beer bill, beer may not be sold save in restaurants, hotels, or bona fide incorporated clubs. Corporation Counsel William W. Bride held that the auditorium is none of these, and that the gift of beer at a dance to which admission had been charged would constitute a sale. Acting upon Mr. Bride's ruling, U. S. District Attorney Leo A. Rover announced that anyone at the ball serving, selling, or giving away beer would be arrested. Under Major Brown's excellent police surveillance, the law was strictly enforced. There was no beer at the auditorium, no floor show either; sandwiches were substituted for the "supper," and even the hat check girls received no compensation for their services.

At midnight of April 6, it was estimated that between 1,200 and 1,500 applications to sell beer had been filed with the district beverage permits board. Of these not more than about 150 had been approved, and only temporary permits were issued pending an investigation by district officials to determine whether or not licensees were complying with local regulations. Newspapers report that shortly after midnight beer began to flow freeely in restaurants, night clubs, and in private homes. The retail price of the beverage per bottle ranged from 50 to 15 cents.

Quoting from the Washington Herald: "Hotels found groups of congressmen celebrating. Representative Hartley (R.) of New Jersey, had 17 members of congress as guests at a night club." Although the first truckload of beer from a local brewery failed to deliver "suds" at the White house, papers say that special gifts of beer and pretzels are en route to the President from Pittsburgh and Milwaukee. A consignment of brew from Baltimore was brought to the White house early this morning.

No automobile accidents due to intoxicated drivers have been reported. Crowds in the streets stopped before policemen to drink their beer from bottles and some students are said to have been "too happy to have been sober." A clamor similar to an ordinary New Year's eve celebration resounded in some parts of the capital, but the majority of the citizenry evidently preferred sleep.

PHILIP G. MURRAY.

St. Louis Breweries Reopen

ST. LOUIS, April 8.—Beer came to St. Louis with much noise and hullabaloo. Newspaper and radio advertising and certain factors in the city election of the week brought to one brewery 20,000 people and to another 10,000. The streets were blocked in every direction. Crowds began to assemble early in the afternoon

and eager purchasers with trucks were in line at the loading docks waiting delivery. The first cases were dispatched by air express to notable officials and citizens in the east and various portions of the state.

High estimates were given for both breweries. A train of 135 cars was pulled from the loading tracks of one brewery, but these figures are evidently greatly exaggerated, for they do not agree with the figures given for the gallon output in bottles and kegs. However, a continuous procession of trucks pulled from the breweries from the moment of release until long after daylight and on every highway going from the city the procession was widely spread out.

Federal permits for eastern Missouri were 3,763. Of these 3,387 were for St. Louis, or twice the number of permits for saloons in pre-prohibition days. In addition permits were issued for 118 wholesalers. One brewery obtained 904 permits for its dealers. So numerous were their requests that their legal representative took a force of girls to the office of the state food and drug inspector in Jefferson City and put them to work filling out permits.

A limited number of downtown hotels had their dining rooms open to late hours and there were numerous beer drinking parties. Certain social clubs and large cafes also had celebrations with beer on tap. Few disorders were reported and there were only seven arrests for drunkenness. These were charged with drinking "left over home brew."

The regulations concerning beer selling in Missouri were evidently drawn up by brewers' attorneys and are designed to protect the brewery against the speakeasy and home brewing.

The prohibition bone dry law still remains a part of the state law in spite of efforts for repeal of modification.

CHARLES O. RANSFORD.

New York Calm

NEW YORK, April 8.—Beer is here. April 7 has come and gone. The wet parade expected by so many apparently did not materialize. There was no general orgy. There were several influences militating against pulling the lid off on that date. One was the general legal confusion. There is as yet no state beer bill so that licenses had to be issued by the city with a good deal of last minute delay and difficulty—fire department blanks were finally used as temporary permits. Another sobering influence was the very real fear that a spectacle here would be used throughout the country as a telling argument against repeal.

There were many admonitions of wet leaders, and leading brewers would not deliver until six o'clock Friday morning. Also Dame Nature took a hand. Thursday night she made the city really wet; there was a hard soaking rain with lightning and thunder thrown in for good measure. All in all it was not a night that lent itself readily to conviviality. For the wet cause it was better so.

Meanwhile we must record that the full page beer ads are back so intriguing in their wording that one feels one must be sub-human not to imbibe. And Nicholas Murray Butler urges us not to give undue attention to beer but to work for the repeal of the 18th amendment. Just in passing it may be added that men charged with serious responsibility don't take seriously the non-intoxicating allegations about 3.2 brew. Fire Commissioner John J. Dorman has issued a special order amending the rules for firemen to read, "Members shall not have or allow to be brought into any department building any beer . . ."

EDMUND B. CHAFFEE.

Law Broken in Massachusetts

BOSTON, April 8.—The sale of beer in Massachusetts began as soon as Gov. Ely signed the bill Friday afternoon. Newspapers report: "Great excitement; no orgy." No increase of arrests or accidents is officially admitted. In most cafes the supply had been exhausted by midnight. The sale of food dropped to a minimum. At a fashionable grocery, a "cash and carry" beer sale gathered 400, "old and young, student and matron." The police had to be called. Newspaper illustrations show customers served standing, a violation of the new law. The Transcript reports that many New England colleges ban beer. It has been barred from the Harvard athletic field, and the boat-crew is not allowed to imbibe.

A striking editorial in this morning's Post says: "Now that legal beer is here, it is well to remember that the larger problem of repeal remains. . . . It is no secret that many sincere wets, like Senator Walsh, view the outlook with some trepidation. They fear that laxity on the part of officials may lead to an extension

(*Continued on next page*)

Drunken Drivers

increase accident hazards of all who use the streets and highways.

You need Casualty protection during 1933 and the **Ministers Casualty Union** still provides the Lowest Cost insurance in the world.

$2000 for Accidental Death, or Loss of two hands, feet or eyes.
1000 for Loss of one hand or foot.
500 for Loss of one eye.
14.00 per week for Accident disability up to 5 years.
10.50 per week for Sickness disability.
Optional Settlements for specified fractures, sprains and dislocations.
The lowest cost full coverage Casualty Insurance in the world.
Twice the average protection per dollar of cost.

$4.00 application fee carries the policy to October 15th, then only $3.00 per quarter — or $12.00 per year.

Drop a card or mail the coupon for full particulars — TODAY — No obligation — No agent.

THE MINISTERS CASUALTY UNION
Organized 1900
16th Floor, Wesley Temple **Minneapolis, Minn.**

Please tell me about the Lowest Cost full coverage Casualty Insurance in the world as announced in the April 19th issue of "The Christian Century."

Name_____
(PLEASE PRINT)
Address_____
P. O._____ State_____
Date of Birth_____ Denomination_____
MONTH DAY YEAR

Life, Accident and Sick Benefit Insurance at Bottom Cost for CLERGYMEN ONLY

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How Beer Returned to the Nation

(*Continued from preceding page*)

of speakeasies. There is no doubt that evasion of the law with regard to hard liquors is made easier. In many places provisions of the new law against selling over the bar were ignored. Beer was passed over to 'standees' as in the old saloon days. There was plenty of profiteering."

In Maine the sale of beer has not been legalized, but an act passed as a rider on an act "to permit transportation of liquor" wipes out the definition of one-half of 1 per cent, leaving the court to define intoxicants. The Anti-saloon league expects to get the 10,000 signatures to submit this act to referendum.

In Vermont the sale of beer will not be legal until May 1.

E. Tallmadge Root.

A Quiet Affair in Cleveland

Cleveland, April 7.—The birth of legal beer in Cleveland was a very quiet affair, in view of the fact that the mayor had issued an order forbidding the sale until 7 o'clock Friday morning. About 50 places have secured licenses and many more are to follow. The city council has taken action assuring 5-cent glasses of the amber fluid.

It is expected that the real celebration of the return of beer will be set for a future date when it will not cause so much comment as at this time. The safety director is starting a crusade to drive every speakeasy out of the city. Strange that officers of the law are now interested in eliminating the speakeasies. They will protect the licensed saloons although they were not interested in the support of the constitution.

Many citizens are discussing a boycott of all groceries and restaurants selling beer.

Don D. Tullis.

Buffalo Plans Big Beer Garden

Buffalo, April 7.—The chief excitement of the first day of beer, as far as Buffalo is concerned, seems to be in the columns of the daily press. Buffalo papers have reproduced the following news photos, smilingly and accommodatingly posed:

1. Buffalo's Mayor Roesch receiving at the door of his home the first case of "the real thing" brought by special delivery.

2. A group of four University of Buffalo students, schupers tipped merrily, as they saluted the revival of an extra-curricular activity in an impromptu beer garden opposite the campus.

3. A first-delivery of several cases to the Hotel Statler.

4. A citizen who could not wait the early morning delivery, but went himself to the Iroquois brewery to purchase a case.

Beer is available in the leading hotels and restaurants. Elmwood music hall, featuring "pop" concerts every Sunday evening, will turn the hall into a real beer garden and mugs will be lifted to the strains of Buffalo's civic orchestra.

The return of beer has made no appreciable dent on unemployment here. It is estimated that the two big breweries, Iroquois and Lang, now operating, have put about 100 men to work.

Bruce Wright.

All-Night Carouse in Chicago

Chicago, April 10.—"Get into Alex's basement restaurant, at Clark and Randolph, if you can. The stairway is jammed with disappointed froth-blowers. . . . The Aztec bar is packed. Bottles are being passed over the heads of the crowd. Youths and girls are drinking in odd corners. Lifting a beer bottle neck to one's lips is the custom, fifty minutes after midnight. . . .

"A malt merry-go-round is the spectacle furnished by the famous old 'round bar' of the Brevoort hotel when the first hints of dawn shock late wayfarers. At intervals the glass railings of the circular counter is illuminated by electric globes. Women, holding steins of beer, and their escorts gasp at the sudden brightness beneath their crooked elbows. . . .

"The east side of North Clark street, opposite the city hall, is a beer drinkers' bourse. The overflow from Manny Goodman's is drinking on the street, at the curb, and up the alleys. . . . Now and then there is a crash as a legal beer bottle is hurled to the street. . . .

"At 4 a. m. in the Aztec bar the aztechnicians are still pouring. A new race of coeducational bar-flies has been born. The voice that now leads in 'Sweet Adeline' is that of a lady, and it is barroom etiquette that one must not chide, much less strike, a lady!"

And so on.

The above are quotations from newspaper reports of what happened in Chicago's loop on "New Beer's Eve" when the motor trucks, which were waiting with purring engines just inside the brewery gates, had delivered their loads and the booze began to flow over downtown bars. I can give no personal testimony, for I was sweetly sleeping while all this was going on. But the fact that editorial policy has deliberately played down this celebration, and that photographs showing crowded barrooms filled with both men and women patrons are in all the newspapers, is convincing proof that the quoted reports contain no exaggeration.

Not only has the flood of beer failed to promote temperance; it has failed with regard to other promises made for it. It was to end racketeering and put the gangsters out of the beer business. Anyone who was naive enough to imagine that the boys who had muscled into so many legitimate businesses would stay out of this most lawless of all traffics must now be completely undeceived by what he reads in the papers. "Gangs to Fight for Share in Beer Business," one headline tells us. Another two column article begins, "State's Attorney Courtney received information last night that gangsters, posing as brewery agents, were forcing beer sales on retailers." The sale of beer was, in some mysterious way, to save young people from temptation and promote sobriety. Now beer may be obtained by anyone, even a small child, at grocery stores, delicatessens, or almost anywhere, and at all hours. Protection of homes, churches and schools has gone. I live in one of the old "dry" areas of Chicago—one of several areas in which the sale of beer was outlawed even before prohibition. Now the delicatessen next door sells the stuff. In short, the lid is off, all restrictions on this menacing traffic are removed. The only comfort is that this flood of beer may dampen the enthusiasm of some persons for the repeal of the 18th amendment.

C. T. Holman.

Women Crowd Barrooms

Indianapolis, April 8.—Beer was not sold until 6 a. m. on April 7. There was no unusual celebration, no whistle-blowing, no spree. But the atmosphere of the city was exceedingly gay, one would not say tipsy. During yesterday's and today's noon-hour there was a restaurant rush that completely exhausted all supplies. Trucks poured in from Chicago, Milwaukee, Cincinnati and Columbus. Indianapolis, it is estimated by the importers, consumed 16,000 cases of beer and spent $75,000 for its beer during the first day or day and a half of beer sales. Arrests for drunkenness increased by only four over the previous day and these, police say, were due to drinking more concentrated liquor.

A last-minute rush for applications swamped the state office of the excise director, but permits were wired. (Many feel as if this office may be used arbitrarily to grant permits only to those of the political party in power.) Hotels are serving brew in rooms, although all sales at restaurants, clubs and eating houses must include at least a sandwich. The A. & P. stores were literally swamped with purchasers.

The spirit of mardi gras marked the return of beer. Many women participated in the rush to the bars and stood elbow to elbow with the men. Fifty per cent of the crowd at one of the most popular places in town was composed of women. One hotel manager said, "The bar of the future will be ornate. The women will demand that. We'll live to see the day of modernistic or periodic appointments in the drinking places."

State officials estimate that on Friday Indiana sales totaled $250,000 and 96,000 cases. Prices ranged around 15 and 20 cents with sandwiches, some of which were "miniature."

Plans are on foot for Saturday night celebrations in many clubs starting at 9 p. m. and lasting until all hours of the night, and into Palm Sunday! Yes, beer will now be sold on Sundays, breaking an old custom.

E. G. Homrighausen.

Ohio Regulations Tardy

Columbus, O., April 8.—Columbus greeted the return of legal beer shortly after midnight Friday morning with numerous scenes of hilarity but with no actual disorder. The only public demonstration was by a crowd estimated at 2,000 or more, assembled before the city's only

brewery as the first trucks rolled out, laden with beer for Columbus and other cities.

Delay in organization of the new state liquor control commission had slowed the issuance of licenses, and but few Columbus retailers were ready to start selling at midnight. Downtown restaurants that did have licenses were crowded and the first deliveries were greeted with cheers. Many young persons, apparently of high school age, and many women, were in these midnight gatherings. At one place some intoxication was reported but it was obvious that there had been much drinking of hard liquor in this place earlier in the evening.

By Friday noon beer selling had become more general in restaurants and hotels, and the consumption taxed the available supplies. In many instances stocks ran out and difficulty was met in replenishing them. A popular student restaurant and social center opposite the main entrance of Ohio State university started beer selling Friday morning amid cheers and songs from convivially inclined students of both sexes who crowded the place.

Drug stores of two chains, one national and one local, will sell beer in connection with their luncheon service. Most grocery stores, including chains, will not sell it.

The Ohio beer law forbids sale to persons under 16. It leaves the question of Sunday sales and other restrictions to the discretion of the commission. In the absence of any regulatory action by the commission, which did not complete its organization until Thursday noon, Sunday sales were to be permitted in Columbus this weekend, there being no city ordinance to prevent them.

Police reported no arrests for drunkenness due to beer drinking on the opening night. The mayor has ordered a cleanup of the city's numerous "beer flats" to start as soon as legal beer is available in adequate quantities to meet the demand.

Local option is possible under the law. Church groups in the university section, which was dry before prohibition, are considering circulation of local option petitions there.

V. E. McVicker.

Violations in Denver

Denver, April 9.—Conditions were not at all bad in Denver on the night of April 7. The beer bill did not pass the legislature until the day before and this delayed the issuing of licenses until the last minute. Apparently there was an effort to keep the "common herd" from getting much beer Thursday night. I am reliably informed, however, that a large party of several hundred was gathered in the Brown Palace hotel (the major hotel) to celebrate the advent of beer. The party was promoted by the editors of our wet paper who stated the next morning in their paper that there were no parties or any drinking of consequence on Thursday night. The governor, whom in general we admire here, signed a special permit for the party to be held, and honored it by his presence as did also our mayor. It broke up at 4 a. m.

Long lines of people waited for hours yesterday to get their beer. The wet paper reports that $150,000 was spent on beer in the state and for the most part in Denver. We have a population of 300,000. The law does not allow it to be sold over the counter except as it is supposed to be part of a meal service. Even the wet organizations admit that this law is already being violated and claim they are taking steps to remedy the situation.

Vere V. Loper.

Beer Stores Jammed

Los Angeles, April 9 (By telegraph).—Los Angeles beer supply exhausted after first six hours. Two hundred thousand cases and 1,600 barrels consumed in city and suburbs. Estimated over $1,000,000 worth. Community chest budget for entire year $3,000,000. Only 100 retail licenses thus far granted on account local ordinance not yet repealed. Downtown cafes only ones selling. Neighborhood stores not open yet. Places selling beer jammed to capacity with thousands of women in crowd. Only 87 arrests for drunkenness first 24 hours. Police reported lenient. Radios talk beer incessantly. Whole subject treated hilariously. Mexican town of Tia Juana almost deserted. Mexican breweries moving across to San Diego. Brewing stock promising 18 per cent offered for sale in Los Angeles.

Roy L. Smith.

Heavy Sales in San Francisco

San Francisco, April 8.—The coming of 3.2 beer found California in confusion. Most communities had passed the matter of regulation up to the state legislature, and the latter was unable to agree on anything except a tax of 62 cents a barrel. Moreover, that decision was reached only one minute before midnight. Hence, beer is being sold everywhere—in hotels, restaurants, soft drink parlors, public markets and chain grocery stores. Over 1,200 tentative licenses for sale have been granted in the city, and there is no penalty for selling without a license during the first week. Three of the 17 pre-war breweries have survived, and their capacity for manufacturing is taxed to the limit. A large out-of-town trade has developed, owing to the fact that many breweries in smaller places have disappeared. Four trainloads of beer were dispatched from

(*Continued on next page*)

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How Beer Returned to the Nation

(*Continued from preceding page*)

the city soon after midnight, one of them to Los Angeles.

Many thousands of people and hundreds of cars filled Market street last night. Curiosity seekers seemed to outnumber drinkers. There were plenty of the latter, however, and the excess of potential patrons when compared with the actual supply of beer served to reduce intoxication and held the number of arrests for drunkenness down to what is described as a "normal" number. The same thing is true of automobile accidents. Influential in the same direction was the formal proclamation by Mayor Rossi emphasizing the need of "moderation," and the decision of the brewers to deliver no beer before 6 a. m. except to a few leading downtown hotels. There will probably be considerable more actual drinking on the second and third nights than on the first. The two morning papers carried over 24 columns of beer advertising.

EDWARD LAIRD MILLS.

Railroads Run Beer Excursions

WACO, April 8.—The Texas legislature has deferred consideration of its beer bill, favorably recommended by committee to lower house, until April 17. Wets admit that its passage is doubtful, particularly in the senate. Three beer excursions have been announced by the railroads, one to St. Louis on April 6-7, which aggregated only a few passengers, not enough for a special train; the other two for Louisiana, Shreveport and Lake Charles, for April 13 when legalized beer is to go on sale in that state. Similar excursions are announced from Oklahoma and Arkansas. State Anti-saloon league superintendent Atticus Webb has asked attorney general of Texas to pass upon interstate shipments of beer on trains, as to its constitutionality, etc. General relaxation in sentiment against beer, with almost no enforcement on part of city, county and state officers, and with undoubted increase of drunkenness.

JOSEPH MARTIN DAWSON.

Tennessee Still Dry

MEMPHIS, April 8.—Tennessee is still dry. The house voted to legalize beer June 1. The senate must pass it. The latest hearing indicated that the wets could not muster enough votes to pass the bill. The nearest wet spots are in southeast Missouri and over the Kentucky line. Kentucky got off to a poor start because beer was not delivered. There was much beer sold at Steele, Mo., and in other towns near the Arkansas border, but there is as yet no report on drunkenness. Either the beer is too mild, the customers are actually being moderate, or the papers are suppressing facts to save a bad reaction.

JOHN C. PETRIE.

Lid Tilted in Florida

TAMPA, FLA., April 7.—Legal beer is not available now in Florida, nor in any of the adjoining states. Bills are before the Florida, Alabama and Louisiana legislatures at this time. The Louisiana house has passed the bill and beer will be legalized there May 1. Georgia will not call a special session of the legislature to act on beer. The Florida lawmakers, now in session, are expected to pass beer legislation within a few days.

There were, of course, no legal drinking bouts in this section with the coming of April 7, but there is a distinct laxness in all prohibition law enforcement which encourages the free use of contraband. There is a marked spirit of idle jocularity regarding the early return of beer on the streets and in public places. There are drinking parties being held more freely and boldly than heretofore, but without legal sanction, of course.

ADIEL J. MONCRIEF, JR.

At the Beer Capital

MILWAUKEE, April 10.—New Beer's eve was ushered in at Milwaukee, claiming to be the beer capital of the world, by factory and boat whistles, and shoutings from 100,000 people around the breweries and in the downtown area. "Ain't seen a night like this even on New Year's eve," was often heard. In contrast to the scant press notice of the coming into effect of prohibition at midnight of January 16, 1920, reprinted in a current issue of a local paper, the Milwaukee dailies had special beer issues, with bulky sections devoted to beer advertisements and descriptions of local breweries. The two radio stations gave beer programs continuing for two hours, one of them over a chain of 75 stations, and carrying greetings from the mayor.

At 12:01 a. m. Friday trucks, trains, and planes were loaded, and soon on their way to all points where beer can be legally sold, one truck going as far as Montana. Trucks from seven different states were waiting for their loads. At one brewery there were 300 trucks, at another 250, and 200 at a third, ready to deliver capacity loads. The first solid beer train of 38 cars pulled out at 12:30. Two hundred cars were handled by Saturday. The first plane carried two cases to President Roosevelt, with the following message: "To President Franklin D. Roosevelt, beer 3.2 per cent, from the nation's beer capital, Milwaukee, in gratitude," followed by the signatures of seven breweries.

Eight planes from Chicago were ready to make quick deliveries of the new Milwaukee brew to the big city. All night through thousands of Milwaukeeans lingered around the breweries and city taverns to celebrate. According to press reports the crowds were hilarious, but orderly. Those appearing in court the following days, charged with being intoxicated, were questioned closely by the judges as to what they had been drinking. Nearly all admitted that they had indulged in something stronger than the 3.2 per cent, although their appetites for hard liquors seemed to have been whetted by beer.

The fact that Milwaukee has many brewing and allied industries accounts for the unusual celebration. It is not altogether the thirst for beer, but the hope that a revival of the industry will be the upturn of business that has brought rejoicing to the city. Men have flocked to the breweries by the tens of thousands applying for employment, including not a few who came to the city seeking employment, a number of the transients having to be cared for as vagrants. About 5,000 were employed, and it is estimated by the breweries that 8,500 will be the maximum needed when all the plants are on full capacity. Allied industries will employ about half as many.

ROBERT W. THOMPSON.

Confusion in Pennsylvania

PHILADELPHIA, April 10 (By telegraph).—Friends of prohibition in Philadelphia declare it too soon to see significant results of legalized beer. Stories and photographs in daily press played up numerous Friday and Saturday night parties and celebrations as smart, snappy and sparkling with barrels of fun and froth. Cheers were long and lusty: "Three beers for the red, white and brew." Restaurants crowded during day packed at night. Carnival and holiday spirit prevailed.

Neither city council nor state legislature enacted beer control legislation. Except for federal tax, sale of beer unrestricted. Beer signs and sales prevalent. Busy trucks replace brewer's big horses. Act of 1855 effected Sunday closing with fine of $150 and 60 days. Lancaster bone dry; Reading wet on Sunday. Central labor union protested against barmaids and declared employment of women to serve 3.2 beer would furnish "drys with an instrument that may defeat ultimate repeal of the 18th amendment."

Gov. Pinchot appealed by letter to 6,000 Pennsylvania clergymen against Sowers-Conner beer bill as passed by the house because it "encourages the saloon and puts beer squarely into politics. The state must take steps at once to control the beer traffic before the beer traffic controls the state." Loss to state revenue by this controversial inaction estimated by Representative Sowers from $500,000 to $3,000,000. Confusion and laxity dominate. Wets jubilant. Drys watchfully waiting.

CHARLES DANIEL BRODHEAD.

No Law; Everybody Sells

PITTSBURGH, April 10 (By telegraph).—Pennsylvania due to a split in the legislature has not yet written its beer law. Meanwhile, everybody is selling it. Breweries running to capacity. Thousands of thirsty people happy. No disorder. People take the whole thing as a joke. After much gaiety expect cooling of interest.

JOHN RAY EWERS.

Twin Cities Orderly

MINNEAPOLIS, April 10 (By telegraph).—Beer celebration twin cities and Duluth noisy but orderly, likened to armistice. Vast amount consumed. Considerable intoxication. No increase in arrests. Full police forces on duty.

EDWARD W. STODGHILL.

Beer Delayed in Michigan

DETROIT, April 10 (By telegraph).—Michigan beer situation is complicated by

the fact that the legislature has not yet acted and probably will not for a week, maybe 10 days. The repeal convention is in session at Lansing with 99 wet delegates and one lone dry. The first action of the convention was to attack the beer delay. So the situation is simple. No beer as yet, but the entire wet forces trying to speed up things so as to start beer flowing.

EDGAR DEWITT JONES.

Zionists Would Open Palestine To Nazi Victims

The Zionist Organization of America, in a meeting held April 9 in New York city, decided to appeal to the United States and the League of Nations to undertake the settlement in Palestine of large numbers of Jewish victims of the Hitler regime. A committee of seven, headed by Rabbi Wise, was appointed to determine how the United States, not a member of the league, may be interested in carrying out such a plan.

Einstein Joins Madrid University Faculty

Prof. Albert Einstein, who has renounced his Prussian citizenship because of the anti-Semitism in Germany, has accepted an invitation to become a member of the faculty of the University of Madrid.

Mr. Lippmann Hopeful of A "New Era"

Delivering the charter day address at the University of California on March 23, Walter Lippmann, economist and editor said that "the old order of human affairs is gone, irretrievably gone. In the new order the loose, individualistic and acquisitive democracy of the 19th century will be replaced by a much more highly integrated, socially conscious form of government." This new era, he asserted, will be characterized by benevolent intelligence, instead of passion and self-interest. Mr. Lippmann admonished the students not to allow anyone to tell them the life they were entering is aimless or that they represent a lost and disinherited generation. "The trouble you see about you is not the end of the world, but merely the end of folly, miscalculation and stupidity."

Bucknell Parley on Social Trends

The most recent of a long series of conferences on social welfare at Bucknell university was the Parley on Social Trends, held March 22, 23. Prominent leaders among Jews, Catholics and Protestants met with officials of the departments of social welfare and industrial relations of Pennsylvania to discuss major social trends. The purpose of the parley was: to understand the major social tendencies of the day; to present an interrelated view of social issues; to discover what social and religious agencies are doing to meet these issues; to present some practical steps toward social reconstruction. The conference began with a consideration of the report of President Hoover's commission on social trends, and study was made also of conditions in Pennsylvania. Formal addresses, group discussions and forum sessions made up the program. Among those participating were Everett Clinchy, executive secretary of the National Conference of Jews and Christians; Stephen Rauschenbusch, director of industrial relations, University of Pennsylvania; Rabbi S. H. Goldenson of Pittsburgh; James Myers of the Federal council and Boyd Carpenter, department of social sciences, Georgetown university.

Selma, Cal., Methodists Attend Catholic Mass

On March 5 the First Methodist congregation of Selma, Cal., led by its minister, Rev. J. M. Chamberlin, attended mass at St. Joseph's Catholic church. Some weeks ago Mr. Chamberlin approached the priest, Rev. Joseph Koesseyan, on the propriety of his congregation's attending mass, and on being assured of a hearty welcome, signified his intention of attending. He inquired as to how people should conduct themselves at mass, and was duly informed as to the time for kneeling, standing and sitting at the holy sacrifice.

California Students Call War Absurd, Refuse to Fight

A resolution pledging a refusal "to be conscripted into any war service whatsoever" was adopted at a meeting held at Stanford university April 1 by the Intercollegiate conference, a student group representing seven San Francisco bay region universities and colleges. The ballot in favor of the resolution was 44 to 19, with 16 students not voting. The resolution read: "This group, believing it is unnecessary and absurd to settle political or economic disputes between nations by violence, will refuse to be conscripted into any war whatsoever." Other resolutions condemning "the hypocrisy of political groups which, under guise of working for peace, agitate for violent civil and class war," opposing the manufacture and shipment of war materials, "economic imperialism in all forms," and dictatorships which are established by force, were also adopted. Still other measures endorsed the League of Nations, all international pacts and organizations to promote peace and international control of tariffs. The group adopted a resolution praising a similar pledge not to bear arms which was adopted several weeks ago by the Oxford union.

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—*Dr. Charles Reynolds Brown, Yale University.*

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Methodists Ask Social Upheaval

Say Present Order Must Be Set Aside or Fundamentally Changed—Lutherans Doubt Hitler's Success

(Correspondence from New York)

NEW YORK, April 8.—The New York conference of the Methodist church adopted a vigorous report on social justice at its annual session which closed this week. The report, which was presented by Ralph W. Sockman, pastor of the Madison Avenue church, created spirited discussion. Something of the tone of the report may be gathered from the preamble which stated that "Our present debacle, in which millions are impoverished in the midst of plenty, marks our existing economic order as the supreme paganism of our day. We now know that the kingdom of God cannot be built upon the poverty of the many and the absurd and cruel wealth of the few. . . . That society be planned primarily for the welfare of human beings is economically and morally sound. . . . It is our conviction that industry based solely upon the profit motive is doomed. . . . The present system, which permits private hands to manipulate for profit the processes which are vital to the economic wellbeing of all our people, must be set aside or fundamentally changed that the chief end of our economic activity shall be to meet the needs of all."

* * *

Send Out Call for New Continental Congress

Through the local socialist press and other channels wide publicity is being given to the call for "a new continental congress" to deal with the economic disaster which has wrought such havoc among millions of Americans. This congress is to be held in Washington May 5 and 6. To it are invited progressive organizations of farmers, responsible organizations of labor and the unemployed, cooperative societies, the progressive political groups such as the socialist party, farm-labor party, single taxers and labor fraternal bodies whose purposes are in harmony with the objects of the conference. Emil Rieve, president of the American Association of Full Fashioned Hosiery Workers, signs the call as chairman of the committee organizing the congress and joining with him are dozens of other leaders of labor and progressive groups from most of the states in the union. The call concludes with the words, "Through vigilance, the strength of a just cause and the pressure of our democratic mass strength we shall endeavor to win for all men, women and children of this nation a true freedom—freedom from poverty, hunger and economic insecurity."

* * *

Holy Week Services at Union Seminary

From Monday to Friday next week there are to be special services in the chapel of Union theological seminary each afternoon at 5 o'clock. On Monday the preacher will be Rev. E. Stanley Jones of India, and on Friday President Coffin of the seminary will be the speaker. At the close of the service on Good Friday the choir, under the direction of Dr. Clarence Dickinson, will sing the "Miserere" of Allegri, by candle light, as in the Sistine chapel.

* * *

Grace Church Uses Mite Boxes For Endowment Fund

Grace Protestant Episcopal church, of which Rev. W. Russell Bowie is pastor, has sent mite boxes to all the communicants of the church with the request that they be used to add to the endowment fund. Grace church will be 125 years old next December and it is hoped that each family of the church will give an average of $125.00 for this anniversary fund. Grace church has set an enviable record in its charitable work since the depression, with sewing rooms, repair shops, ministry to the homeless and many other activities which have meant so much in easing the shock of the industrial crisis.

* * *

Local Lutherans Doubt Nazi Church Success

New York Lutheran leaders do not believe Hitler will be successful in his attempt to make the Lutheran church in Germany a mere adjunct to the government. Dr. Samuel G. Trexler, president of the United Lutheran Synod of New York, gave out a statement this week saying: "The church consists of those who trust in and follow Jesus Christ. How then can she be subject to any state direction? The church is above all national government. . . . The program of the 'German Christians' would anew plunge the consciencee of mankind into medievalism. I believe the Christians of Germany will not tolerate such a movement."

EDMUND B. CHAFFEE.

Allied Forces Move Headquarters To Washington, D. C.

On March 27 the administration committee of the Allied Forces, which has had its headquarters in New York city, voted to remove to Washington, D. C., and offer its facilities to the National Prohibition Committee of Nine, as was requested by the chairmen of this committee, Col. John Edgerton and Dr. S. Earl Taylor. Grant M. Hudson, chairman of the Allied Forces, advises that this organization does not go out of business; it maintains its integrity, but "it lays its all down for this greater effort." The field staff has been dropped, and office staff salaries reduced to a minimum. Contributions received by the Allied Forces, above the needs of its own budget, will be turned over to the Committee of Nine.

Three Names Prominently Mentioned For Moderatorship

In an interview given late in March Dr. Lewis L. Mudge, stated clerk of the Presbyterian general assembly, stated that three ministers were being mentioned as available for nomination for the moderatorship at the Columbus general assembly meeting: Dr. John McDowell, social relations secretary of the board of national missions; Rev. Herbert Booth Smith of Immanuel church, Los Angeles, and Rev. Harry C. Rogers, of Linwood Boulevard church, Kansas City.

New Rumanian Church Dedicated

Replaces Burned Edifice—Women Bear Large Part in Relief Work—Court Rules Against Negro Girl

(Correspondence from Cleveland)

CLEVELAND, April 5.—St. Mary's Rumanian Orthodox church in West Cleveland dedicated a new building last Sunday to replace the one that was destroyed by fire some months ago. Rev. John Trutia, head of the Rumanian Orthodox diocese in the United States, acted as chief celebrant. He was assisted by the pastor of St. Mary's, Rev. John Stanila.

* * *

Will Take Part in Y Dedication

Rev. Frank Jennings, pastor of the Baptist Church of the Master, first vice-president of the Federated Churches of Greater Cleveland, is serving as president of that organization during the visit of the president, Mr. Fred W. Ramsey, to Palestine. Mr. Ramsey will have a prominent part in the dedication of the new million dollar Y. M. C. A. building in Jerusalem on April 18.

* * *

Government May Intervene In Movie Dispute

It is reported that the conciliation bureau of the department of labor may take a hand in the moving picture wage dispute in Cleveland, which has closed all of the city's theaters for the past month. As a rule this department does not enter into a controversy of this kind until invited. "When the public interest is being injured," however, such interference is to be expected. But is the public interest being injured? The public is not making any fuss about it. People have found they can get along without the help of Hollywood.

* * *

Predicts Hitler Will Fail

Dr. Dilworth Lupton, pastor of the First Unitarian church, speaking in the Jewish Temple Sunday morning closed his address with these words: "Today the mad Hitler of Germany is attempting to grind your brethren under his heel. Other self-styled supermen in the centuries past have tried the same experiment. They have gone to dust and been forgotten while the people they persecuted have continued to make their great contribution to the world. Once more history will repeat itself."

* * *

Court Decides Against Negro

The Ohio supreme court has ruled against Doris Weaver, Negro girl of Cleveland, in her suit to secure permission to live in the home economics management house of Ohio State university. The court denied her "only the social privilege of residing with white girls." The university is supported by the state on taxes paid by both white and colored citizens.

* * *

Church Leases Farm for Unemployed Members

The First Presbyterian church of East Cleveland, Rev. Howard M. Wells, pastor, has leased a 130 acre farm which will be operated by and for members of the congregation who are unemployed. The plan is being financed by the sale of $5 certificates to be redeemed later by garden produce. Forty acres will be set aside for recreational purposes. There will be a farm overseer who will take orders from the pastor and session committee. If the plan proves successful it will be made a part of the permanent program of the church.

* * *

Methodist Church 100 Years Old

Franklin Avenue Methodist Episcopal church will celebrate its 100th anniversary, April 21-23. Dr. W. W. Dieterich, district superintendent, will speak at the anniversary dinner, and Bishop H. Lester Smith of Cincinnati will preach the anniversary sermon.

* * *

Churches Complete Merger

The final merger of the Lakewood Community and the Grace Presbyterian churches was consummated at the meeting of Cleveland presbytery on Monday last. The new organization is named the Community Presbyterian church.

* * *

Changes in Methodist Appointments

After eight years of outstanding service as pastor of the First Methodist Episcopal church of this city Dr. Charles L. DeBow has accepted a call to Trinity Methodist church, Kansas City. Dr. DeBow has made a splendid contribution to the religious life of Cleveland and will be greatly missed by churchmen of all denominations. Rev. Carlisle L. Hubbard, for five years pastor of the First Methodist church of Oak Park, Ill., will become the pastor of First church. He will preach his first sermon in Cleveland on Easter morning.

* * *

Church Women in Relief Work

The woman's council of the Federated churches is doing a notable piece of relief work. During the past year they have worked through social service committees in 212 churches in the distribution of 37,896 sacks of flour and 26,396 sacks of cracked wheat. More than 100 churches have been sewing for the Associated charities. They have used 73,126 yards of government cotton in the production of 24,114 garments. Sixty-eight churches in addition have been sewing for the Red Cross. Employment has been secured through these social service committees for 262 individuals. February was a banner month, the churches giving the largest piece of volunteer work in the history of the Associated charities. At the annual meeting of the woman's council last week the following officers were elected: Mrs. L. J. P. Bishop, chairman; Miss Ruth Heinmiller, secretary; Mrs. Ralph M. Evans, chairman of department of mis-

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sions; Mrs. E. C. Collins, chairman of social welfare department; Mrs. W. A. Wheaton, chairman of the service department; and Mrs. B. F. McQuate, chairman of the committee on world friendship. The council is cooperating with the city employment commission in finding plots for thousands of gardens for the unemployed.

* * *

Lenten Services Reach Climax

In addition to the three hour Good Friday services in Trinity Cathedral and Old Stone Church, promoted by the Federated churches, there will be twelve district services in which the churches will cooperate. Rev. J. H. L. Trout, chairman of the religious work committee, is assisting in the setup of the community services.

DON D. TULLIS.

Lloyd George Puts Peace Problem Up to Churches

In an interview recently given the London Daily Mail, Mr. Lloyd George said that he was convinced that if all the churches of Christendom were represented in one great central conference of the world, it might be possible to achieve the seemingly impossible miracle of universal peace. "It would have to be summoned by the leaders of all the churches, and perhaps the pope, as head of the largest church, would have to preside over it. Let it be held in Rome if you like. . . . Geneva is purely a haggling market. Haggling generally ends in cackling, and the end of cackling is generally trouble."

Death of Bishop Horner, of North Carolina

Rev. Junius M. Horner, bishop of the Episcopal diocese of western North Carolina, died at his home in Asheville, April 5, at 73 years of age. Dr. Horner became missionary bishop of Asheville in 1898, and in 1922 bishop of western North Carolina. He performed notable service in behalf of the educational institutions of the highland regions.

Completes 30 Years in Washington Pastorate

Rev. John Compton Ball has just completed 30 years of service at Metropolitan Baptist church, Washington, D. C.

Dr. Hough Preaches at Columbia

Dr. Lynn Harold Hough of Drew preached at St. Paul's chapel, Columbia university, on Easter Sunday.

Riverside, Cal., Has Better Films Council

A Better Films council has been organized in Riverside, Cal. The women's clubs, the Parent-Teachers' associations, and most of the other organizations of the town, 42 in all, send two delegates each to council meetings, which theater managers, the chief of police and the mayor also attend. Council members attend previews of pictures, and make recommendations of films considered suitable for Riverside audiences.

Federal Council Announces Departmental Chairmen

The executive committee of the Federal council at its March meeting named the following departmental chairmen: field department, Edwin H. Hughes; evangelism, William Hiram Foulkes; church and social service, Albert E. Day; international justice and good will, Alanson B. Houghton; race relations, George C. Clement (bishop A. M. E. church); re-

BRITISH TABLE TALK

(*Continued from page* 534)

timate friend. One thing I remember more than all others. There came a time when he was severely attacked for certain words which he had used. I watched him in a council when there was plain language used in criticism of him, and I shall not forget the calm, firm and gentle spirit which he showed in an hour when baser men might have been offended or angry. The same spirit of complete self-mastery always became him; and fine as his books were in their knowledge and wisdom, and great as his many services were to the Christian church, the man himself was greater than anything he wrote or did.

* * *

British Jews and The Nazis

The Jews in Britain have been roused, as their countrymen in America have been, to protest against the Nazi treatment of Jews in Germany. The Jewish board of deputies met on Sunday and issued a statement after long deliberation. The board is taking no part in a boycott of German goods; "these boycotts and these meetings," they say, "are spontaneous outbursts of indignation. They would lose their value if they were organized." The statement which the board has issued is worth giving:

"The board believes that the freedom and justice demanded for Germany by her representatives abroad must also be accorded to her own citizens, Jewish and non-Jewish alike, and that the one cannot be attained without the other. The board is unanimously resolved to take whatever steps may be possible to secure recognition of this point of view in all responsible quarters and to give expression to the profound sympathy which is felt by every Jew in England and to voice the indignation against the persecution of the Jews in Germany."

It is a well-known fact in modern history that the persecution of the Jews in Russia by the tsarist régime helped to change the political groupings in Europe. The new German government would do well to keep their hands off the Jews; it is abominably wicked, and it is also incredibly stupid.

* * *

Germany and the Fatal Cycle

One most serious result of the German revolution is that it has revived in many quarters the suspicion that the Prussian, as he was pictured during the war, still lives, and that the ideals and methods of the present order are a proof that Europe was right in fighting against the danger of the "discipline" from which the socialists and communists and Jews are now suffering. What they see now is Bismarck *redivivus*. This is a suspicion which cannot be justified by evidence but it is none the less felt instinctively.

It is not unlikely that Herr Hitler sees the danger of leaving this impression upon the French and the English. Most of us are ready to admit that the former enemies of Germany have done all in their power to raise the militarist Prussia from the dead. Is the fatal cycle always to be repeated? Germany after the Napoleonic wars became the home of a people peaceable and much given to profound thought. But in course of time it armed itself, became an empire, and fought three successful wars. France was left subdued and humbled. In course of time France prevailed and beat down its former conquerors. Germany then, from 1918 onwards, might have become, and showed signs of becoming a nation which had shed its "militarism." But now, is the same story to be repeated, and Germany once more to be driven to a policy which can only be carried out by the glittering sword? The world will look at the new Germany anxiously.

* * *

The Death of Mrs. Lansbury

After a long and perfect married life Mrs. George Lansbury died last week, and her husband is left alone, but sure that the two of them will still work together for the ideals to which from their early days of married life they gave themselves. They had lived among their own people in Bow in east London, and at Bow Parish church the funeral service was held yesterday. What a service it was! There was no melancholy; everything was full of the spirit of grateful thanksgiving and hope and the march played was the wedding march to which the married go to their new life. It was a service which breathed the spirit of Christian faith. It must be a surprise to the socialists on the continent to learn how steadfast and unflinching a believer in Christ is this leader of the labor party in Britain. The king and queen expressed what is the common thought of all our people, when they sent to the veteran labor leader their sympathy.

* * *

Some British Statistics

Last year £43,000,000 was paid by the public into all the cinemas of Great Britain; £7,000,000 of this was entertainment tax, leaving £36,000,000 for the aggregate of box-office receipts, less tax. The average price paid per admission was about 9d., which represented about 960,000,000 admissions a year, or 18,500,000 a week.

The number of licenses issued for radio sets last year was 5,262,953. Of these, 34.854 were for the blind. There were 932,000 more licenses, and as each costs 10s. (about $2.50 in the former days, and $1.75 today), there is, when all reductions are made, a considerable increase in revenues available for the B. B. C.

While I am upon figures, it is to be noted that the Grand National Sweepstake took, largely from this impoverished country, more than £3,000,000! The race itself was won by an Irish horse owned by an American woman, trained and ridden by a Welshman.

EDWARD SHILLITO.

search and education, William Adams Brown; relations with churches abroad, S. Parkes Cadman; radio, Theodore F. Savage. Vice-chairmen also were appointed. Miss Mary E. Woolley and George W. Wickersham were named vice-chairmen of the department of international justice and good will. Chairmen of standing committees: on worship, Wilbur P. Thirkield; financial and fiduciary matters, Alfred W. Anthony.

Catholics Honor John McCormick With Laetare Medal

John McCormick, world-famous tenor, will receive the Laetare medal of the University of Notre Dame for 1933. This honor has been bestowed annually since 1883 as an act of recognition of merit upon a leader chosen each year from the ranks of Catholic laity in the United States.

Dr. J. R. Hargreaves Visits Canal Zone

Dr. J. Robert Hargreaves, who is doing special work in connection with the Home Missions council, the Federal council, etc., in the adjustment of religious and social agencies in small communities, is spending a month visiting the Union church in the Canal Zone. Mr. Rockefeller, jr., has made this trip of investigation possible.

Churchmen Send Group to Germany to Study Jewish Persecutions

At a meeting of the American committee on religious rights and minorities, held in New York, March 29, it was decided to send at once to Germany a commission of three to investigate reports of persecutive and discriminatory action against Jews in that country. Dr. Arthur J. Brown, secretary emeritus of the Presbyterian board of foreign missions, presided at the meeting. It is announced that the commission will consist of a Roman Catholic, a Jew and a Protestant. The committee sent a similar commission to Rumania several years ago to investigate reports of the persecution of various religious sects.

Editors Face Problems of Religious Journalism

Among the subjects of addresses to be given at the annual meeting of the Editorial council of the religious press, to be held in Washington, D. C., this week, are: "The Future of Religious Journalism: Present Trends and Tendencies," by Dan B. Brummitt; "The Religious Press and Foreign Missions," by E. Stanley Jones; "Shall We Consolidate the General and Missionary Publications of a Denomination?" by Robbins W. Barstow; "Trimming Sails Financially: What Economies Are Possible with Least Loss?" by Clifford P. Morehouse; "The Place of the Church in Creating Public Opinion on Contemporary Issues," by Frances Perkins, U. S. secretary of labor.

Catholic Leaders Face Problems of International Peace

Rev. Michael J. Curley, archbishop of Baltimore, was honorary chairman of the committee sponsoring the annual conference of the Catholic association for international peace, which was held at the Mayflower hotel, Washington, D. C., April 17, 18. "A World Crisis and a World Program" was the subject of a symposium; "International Ethics and International Relations" was another topic considered. At a public dinner, held the evening of April 17, John A. Ryan, Parker T. Moon and others spoke. The closing session centered on "Latin America and the U. S.", and "The Papacy and World Peace."

War Resisters See Religion Moving Toward War Ban

Announcing its conference on militant pacifism to be held in Washington, D. C., April 22, the War Resisters' league recites the fact that recently Judge Ulman of the Baltimore superior court ruled that 26 denominations have officially taken stands in regard to war which in the eye of the law places them on a par with the Quakers, and rejoices in the fact that "the church has sustained the voice of conscience, and made loyalty to God a higher claim than loyalty to country." The league, which was organized 10 years ago by John Nevin Sayre and Jessie Wallace Hughan, last spring led 52 organizations and churches in a great anti-war demonstration in which 3,000 people marched for four miles through the streets of New York city. At the coming Washington conference a list of signatures of those who are determined to have no part in war will be presented to President Roosevelt. Addresses will be made by John Haynes Holmes, Stephen S. Wise, E. B. Chaffee, Devere Allen, John Nevin Sayre and others.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Mind Reader

(Warren Williams, Constance Cummings) (1st Natl.) Glorifies incurable, contemptible, cheap faker as hero, who finally adopts mindreading as best paying racket. He even repays love of sincere little heroine by cheating, lying, and deserting her to face murder trial in his place. Final "cure" does not cure film.

For A: Hardly. For Y: Better not. For C: No.

Cohens and Kellys in Trouble

(Sidney and Murray) (Univ.) Crude, slapstick farce by the old comedy pair in usual harmless manner. "Pat," the tugboat captain, invites "Nathan" on board as guest and troubles begin. Romantic complications, drunken moments, and the same grimaces and mannerisms. Funny of its kind.

For A: Perhaps. For Y: Probably funny. For C: Probably funny.

Lady's Profession

(Alison Skipworth, Roland Young) (Para.) Impoverished English family recoups its fortunes by running speakeasy in America. The absurd situation of cultured but naive people trying to deal with the underworld made more or less amusing by the skillful actors—largely wasted in such a hare-brained story.

For A: Perhaps. For Y: Doubtful. For C: No.

Air Hostess

(Evalyn Knapp, James Murray) (Columbia) Heroine an air hostess on coast-to-coast air line, hero a young inventor with big ideas for expanding air travel. Vamping widow causes usual complications which lead to hectic and sensational thrills. Just another movie.

For A: Mediocre. For Y: No. For C: No.

Parole Girl

(Mae Clarke, Ralph Bellamy) (Columbia) Little to recommend in far-fetched story of crookedness and vengeance, except fine work by Mae Clarke as innocent heroine tricked into crime and prison, who then exacts relentlessly punishment for the wrong she suffered. Direction, plot, motivation faulty.

For A: Fair. For Y: Undesirable. For C: No.

Unwritten Law

(Greta Nissen, Lew Cody) (Majestic) Murder mystery, with considerable suspense and thrill, about a contemptible old roué whose specialty of seduction and wife-stealing earns him death by murder. Decidedly adult material for adults who want that kind.

For A: Hardly. For Y: By no means. For C: No.

Best Recent Films for the Family

The King's Vacation
Hallelujah, I'm a Bum
Cavalcade
King of the Jungle
The Big Cage
Gabriel over the White House

Films of Special Interest for Adults

The Past of Mary Holmes
Topaze
Rasputin and the Empress
Crime of the Century
Rome Express
White Sister

BOOKS RECEIVED

Hoover After Dinner, Addresses before the Gridiron Club, etc., by Herbert Hoover. Scribners, $2.00.

This Is Christian Marriage, An Exposition of the New Code of Canon Law on Marriage for the Laity, by Adrian Lynch. The Sign Press, Union City, N. J., $1.60.

Living Issues in the New Testament, by C. A. Anderson Scott. Macmillan, $1.75.

Fulfilling the Ministry, Cambridge Pastoral Theology Lectures, by S. K. Knight. Macmillan, $2.50.

St. Augustine, by Rebecca West. Appleton, $2.00.

Light From Darkness, by Takeo Iwahashi. John C. Winston Co., $1.00.

Petitions Celestial, by Hanna Jacob Doumette. Sun Pub. Co., Akron, O., $2.00.

Religion and Its Social Setting, by Abraham Cronbach. The Social Press, Cincinnati.

Peace of Mind and Body, by William S. Walsh. Dutton, $2.50.

Rays of Light, by Swami Bhola Nathji Maharaj. Newul Kishore Press. Lucknow, India.

The Propaganda Menace, by Frederick E. Lumley. Century Co., $3.00.

The Lutheran Church in American History, by Abdel Ross Wentz. Second edition, revised. United Lutheran Publication House, Philadelphia, $2.00.

The Modern State, edited by Mary Adams. Century Co.

Manchoukuo, Child of Conflict, by K. K. Kawakami. Macmillan, $2.00.

Interests of Chinese Students, by James B. Webster. University of Shanghai, $1.00.

Love and You, by Nellie E. Friend. Revell, $1.25.

Studies in Spiritual Energy for Teachers of Religion, by George Walter Fiske. Revell, $1.75.

Snap-Shots from the Gospels, by John R. Gunn. Revell, $1.50.

The American Indian and Christian Missions, by George W. Hinman. Revell, $1.50.

How to Restore Values, by Ambrose W. Benkert. John Day, 25 cents.

NEW BOOKS

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by WINFRED ERNEST GARRISON

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